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bulletin



THE CHALLENGE OF KERALA

ADAPTATION OF LITURGY IN THE MISSIONS

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FAR EAST MISSION REPORT: 1959

A REVIEW of missionary progress throughout Asia during the past year reveals a steady rather than any spectacular growth of the Church as reflected in convert totals reported from areas not under Communist control. The postwar convert movement among the refugees from behind the bamboo curtain continued to flourish in some countries, while it declined in others. The decline was mainly due to the fact that the "saturation point" had been reached among numerically fewer refugees, and it was offset to some extent by an increase in conversions among the indigenous population.

There are presently 33,862,570 Catholics among a population of one and a half billion people living in the countries of the Far East; an increase of 1,237,871 faithful during the past twelve months. The Church now numbers 3 per cent of the population of Asia among its members.

Foremost among the Far East missionary regions reporting an abundant harvest of souls in **South Korea** where, according to last year's census, some 64,614 converts were received into the Church. Today, the 204 Korean priests and 169 foreign missionaries care for 354,843 baptized faithful and have 102,592 catechumens under instruction.

The rate of conversions in Korea should continue to rise because of extremely favorable conditions. Among

these are absolute freedom of religion, encouragement on the part of the government, good transportation, and the great personal sacrifices made by the Koreans to support the Church insofar as they can. The number of conversions made each year could be much higher were it not for a critical shortage of missionaries.

In **Japan** a total of 12,491 converts during the past year raised the Catholic population to 266,608 compared with 120,000 ten years ago. While there has been no extraordinary movement towards the Church since the immediate postwar period, the Church's growth in Japan has been constant and steady.

The Church in Japan, however, continues to enjoy one of the highest vocation rates per Catholic population. There are now 382 Japanese priests, 489 seminarians, and 5,034 professed Sisters, novices and postulants. Foreign missionaries in Japan number 1,181 priests and 1,073 Sisters.

Taiwan reports an estimated 20,000 converts baptized over the past 12 months. This brings the total Catholic population of the Island to 168,000. In the past six years the number of Catholics in Taiwan has increased from 19,000 to 168,000. While the convert movement among the mainland refugees has nearly run its course with the majority of those interested in the Church baptized, conversions among the 8,000,000 Taiwanese and

aborigines continue to increase.

The 10,000 catechumens presently, under instruction is a good indication that a growing number of missionaries, many of them ex-China hands, are becoming more fluent in the local dialects and more familiar with the mentality and customs of the Island's native population. A greater emphasis on the apostolate among the Taiwanese, especially in the field of education, promises to bring greater numbers to the Church in the future. The average number of converts per missionary in Taiwan still remains higher than the highest average ever recorded in the China mainland.

In **Hong Kong** the Catholic population increased by 19,314 during the past year as the remarkable refugee convert movement continues in this tiny colony on the doorstep of Red China. This year's census of the Catholic Church in Hong Kong reveals that there are now 146,464 Catholics in the Crown Colony. There are 12,780 Catechumens under instruction among a population of three million inhabitants.

Macao, a tiny Portuguese Colony on the South China mainland has enjoyed a similar convert movement among the Chinese Refugees. A total of 804 converts during the past year has raised its Catholic population to 16,441.

The 19,043,744 Catholics in the **Philippines** represent more than 50 per cent of the Catholic population of the Far East. An increase of 539,501 was recorded here in the past year. In the Philippines more than anywhere else in the Far East, Catholicism enjoys the prestige of being the religion of the overwhelming majority of the population.

Moreover, the 1,477 Filipino priests now caring for Filipino Catholics will have their ranks augmented in the next few years with the ordination of some 2,097 seminarians as they complete their studies for their priesthood. A major source for these vocations are the 897 Catholic schools staffed by 3,000 Filipino Brothers and Sisters.

The latest statistics for the Malay peninsula listed 2,464,743 Catholics of the total population of some 18,000,000. Of this number approximately 2,000,000 Catholics are living in **Vietnam** a country of 20 million divided in two by the Communist uprising in the North, and the subsequent Geneva agreement of 1954.

Following an exodus of Catholics to the South in 1954 only half a million Catholics remained under the Red rule in the North. South Vietnam has a Catholic population of 1,500,000 with 1,856 Vietnamese priests and some 204 missionaries to care for them. The Church in Vietnam is the most well established on the Asia mainland.

The 44,652 increase reported for **Indonesia** during the past year reflects a very favorable climate for the Church in that country. A total of 1,119,697 Indonesian Catholics out of a population of some 85 million people are cared for by the 970 priests, both missionary and native.

Contributing to the general feeling of optimism for the future of the Church in Indonesia is the fact that there are 1,565 seminarians studying for the priesthood, most of them products of the 2,103 Catholic schools administered by 531 Brothers and 2,328 Sisters. Another factor favorable to the growth of the Church in Indonesia is the Government's respect

for the Church, and its support for Catholic schools throughout the island nation.

Burma, a strongly Buddhist nation, reports 5,966 baptisms for the past year which raises its total Catholic population to 191,217. The policy of the new government to admit missionary personnel up to prewar numbers will bring welcome assistance to the 241 priests, 67 Brothers and 580 Sisters working there.

Ceylon had 1,659 converts during the past year which brings the total number of Catholics to 705,173. The 490 priests of whom 274 are Ceylonese staff 6 dioceses. Most of these 673 Catholic schools are run by 2,114 Sisters. The main difficulties facing the Church in Ceylon today are the nationalistic spirit of the people, a revival of Buddhism, and a lack of priests. This last difficulty will diminish with the ordination of some of the 430 seminarians now preparing for the priesthood.

Pakistan, where the Church has enjoyed great success in the conversion of Moslems, reported nearly 7,574 adult baptisms over the past year. There are now 306,003 Catholics in east and west Pakistan out of a total population of 78,000,000. There are 351 priests of whom 60 are native Pakistanis to care for these Catholics.

India today has a Catholic population of 5,717,600 out of a total population of 392 million people. The 4,448 Indian priests out of a total of 5,860 priests in India have the assistance of one of the finest Catholic educational system in the World.

In India, the Catholic Church conducts 6,696 schools of which 75 are colleges and universities. This splen-

did educational program is undoubtedly the reason some 3,089 seminarians are studying for the priesthood.

As far as the future of the Church in India is concerned, there is reason to expect even greater progress than the 100 per cent increase of Catholics during the last four decades. Factors favoring further growth and progress, is the diminished prejudice against Christianity, the popularity of Catholic schools and other institutions among non-Christian Indians, and the Constitution of India which guarantees the protection of minorities in the matter of religious practice and education. The forced resignation of the recent Communist government in the State of Kerala, which threatened to infringe upon the religious liberty of the Catholics there was a striking demonstration of the constitutional guarantee of religious liberty.

While the Catholic faithful still represent only a fraction of the total population of Asia, the Church throughout the Far East continues to display a remarkable strength and initiative out of all proportion to its actual membership, in social economic and religious affairs. This was highlighted by two noteworthy Catholic events in the Far East during the past year: the Conference of the Far East Ordinaries in Manila last December, and the tour of Cardinal Agagianian, Pro-Prefect of the Sacred Congregation of Propaganda Fide, through a number of Asian countries. With the impetus and encouragement which these two events provided, the missionary apostolate in the Far East, should enjoy, with God's blessing, an even greater measure of success during the coming year than was realized in the past twelve months.

The Communist election victory and its shocking aftermath in the most Catholic state in India is a warning to be heeded —

THE CHALLENGE OF KERALA

— By Valerian Cardinal Gracias —

KERALA today—for obvious reasons—is very much in the news. You cannot miss or resist the question—“And how about Kerala?” The interest of the whole world is focussed on Kerala. The free world is anxiously waiting to see the outcome of the experiment which means so much both for India and for Asia.

It would seem that our friends in Europe and America are more eager to know about our difficulties than of our achievements: The Niyogi Report, Trusts Act, Scheduled Castes, Foreign Missioners, Kerala Education Bill, Communism, Family Planning, etc. Undoubtedly they want to be sympathetic and helpful towards us. But there is the danger that in such a process of inquiry the emphasis may be laid more on the troublesome spots than on the bright and encouraging features of our national life. For, it must not be forgotten, that in addition to those who are genuine friends of India—and may their tribe increase—there are others who, ill-informed and superficial in their outlook, may deny us the aid which in other circumstances would come to us. They may not be able to solve our political problems, but because of their set ideas may be reluctant to help us in our works of charity.

The Church in India

In present day India there is a vigorous Catholic life as manifested in our crowded churches on Sundays, and even on some week-days, frequent reception of the Sacraments, public demonstrations of faith and piety, organized apostolate, pilgrimages and shrines. And nowhere in India perhaps is devotional life as vigorous and the life of the family as healthy and sound as in Kerala. Our Catholic vitality compares, to put it modestly, very favorably with life in Europe and America and Australia; and in some respects perhaps, some centers of Europe and South America stand in deep contrast with ours.

Our educational set-up with its thousands of schools and the increasing number of University colleges, not without the grave problems with which we are confronted, is an achievement of which we may be deservedly proud. Our schools and colleges have been centers to provide not only Catholic education to our children, but also to extend healthy influence far and wide among the thousands of non-Christian students. They have been the great destroyers of prejudices and where they flourish and have created a name for themselves as great institutions, you meet less of those extremist tendencies that are distorting the face of our country.

The Catholic institution is an extension of the Church. It would be difficult to over-stress the fact that in India the Church depends largely on our educational institutions. For that reason we are determined to maintain the special character of our institutions at any sacrifice, cost what it may. We realize that there is no greater and nobler mission in the State than that of forming the rising generation. Teachers are the channels whereby the heritage of civilization is transmitted to the young, whose way of life will determine the course of the national and world future. Christian educators and youth steeped in Christian ideals will be a power even in a non-Christian nation.

The "Battle for the Schools" is being waged in many countries of the world, in varying degrees. The State is always eager to have control of Education—either through nationalization or through measures which involve an increasing tide of interference in the internal management of private institutions. It is not only in Kerala but in several parts of India that we are feeling the strain of the pressure that is being applied through Governmental or Departmental policies. Everywhere, in a greater or less degree, the State forgets that its function is not to supplant but to supplement, not to take the place of the individual or a private agency, but to aid them. It is unfortunate for us in India that just when we have to fight our battles, and fight them vigorously, encouragement is provided to so-called reformers by what they note in some Catholic countries, where Catholics have had, and are having, a very raw deal in the sphere of Catholic Education. The explanation is simple—the people are Catholic,

but the Government is not necessarily so.

A minority or group in power that is liberal or materialistic in its outlook can create all the trouble in the world. But ours is a Secular State, and the Constitution provides most solemnly that due recognition shall be accorded to the cultural rights of the minorities. When we gave up all reservation of seats and threw in our lot, out of genuine patriotism, with the majority community, the Framers of the Constitution felt, and rightly so, that the minorities through their educational institutions, owned and administered by them, had a worthwhile contribution to make towards India's cultural heritage. They felt that in a land, riddled with diverse religious beliefs, traditions, languages, and even cultures, the national picture was to be of Unity in Diversity. And I ask—what is the meaning of "to administer" if not *inter alia* to have the right, subject to due supervision, to choose the teaching staff or the type of students and to ensure the special characters of the institution.

Understanding the Asian People

India has undertaken the greatest experiment in Democracy—greater than that perhaps which holds together the United States or the idea of the British Commonwealth. For while America has had to deal with races, more or less fundamentally of the same cultural and social background, and Great Britain is satisfied through the Commonwealth idea, not in making of the members so many Britishers, but in accepting them as free partners for a common ideal, India has had to weld together in a single nation communities, which for

centuries had been kept apart by a variety of forces—historical, political, lingual, religious, social. If the present generation do not rise above themselves and show that they can get over the hurdles of linguistic, provincial, communal differences and animosities, the disintegration that has set in after eleven years of independence may pave the way to the loss of freedom.

It is worth noting that in spite of the books, articles and lectures relating to India; in spite of our travels abroad and the visits of delegations, and observers here—there still remains a great deal of ignorance about India. We are much better informed about Europeans and Americans than they are on India. Someone has said, if on visiting a country you want to write a book, you must either do it at once—and every sensible person would just take it as a superficial study—or wait for some ten years to do so.

In an article written in 1953, Chester Bowles gave three essential principles for the understanding of the Asian people:

(a) The first essential is a thorough understanding of, and respect for, Asia's fear of Western domination. It is easily aroused by any attempt to tie strings to economic aid or to dictate or even suggest how that aid should be used or administered.

(b) The second essential is an honest effort to understand its culture, religion, and its history. The Indians are quick to appreciate and infinitely patient to encourage any real effort at sympathetic understanding. The recent lecture of our Prime Minister in the series of the Azad Memorial Lec-

tures is a fine survey of Indian history; and therefore helpful to a visitor, even to us. "We must look to the future and work for it determinedly and with faith and vigor, at the same time we must keep our past inheritance and derive sustenance from it. Change is essential but continuity is also necessary. The future has to be built on the foundations laid in the past and the present. To deny the past and break with it completely is to uproot ourselves and, sapless, dry up."

(c) The third essential is to communicate to Asians a passionate belief in the dignity and worth of the human person.

Democracy is neither rich nor poor. The only vital meaning that Democracy has in Asia is its belief in human dignity and human worth. Its belief that all men, black, white, red and yellow, are created equal; that they are endowed by their Creator with inalienable rights, to live and speak freely and worship according to their conscience, to till their own soil and to reap the benefits from their own labors, to their fullest stature—free from hunger, disease or the darkness of ignorance. Tyranny in all its forms: of wealth and of birth and of privilege, as well as the tyranny of political power—is the enemy of the human spirit.

He who seeks friends in Asia must believe in and practise these democratic concepts with passionate conviction to hold the loyalties of the Asian people. Asia has a long way to go to reach the ideal. And it is precisely at the social and economic inequalities, as we see in Kerala most clearly, that the Communists have levelled their heaviest attacks and cast their

most cynical appeals. They have made their greatest inroads among the jobless, the landless and the lowest social ranks, and to millions who groaned over the years under social and economic disabilities, they have appeared as the Prophets of a New Era. To what extent will they be able to implement their promises, the future will tell—increase in teachers', police', workers' salaries, land reforms, etc. But the problem of unemployment—among the educated!

Political Developments in Kerala

All what I have said so far provides the background, as it were, to the understanding of the situation in Kerala. Till November 1, 1956, Kerala was a name applied to a vague geographical area on the Malabar coast. Historically Kerala never formed a well defined political unit nor did she have any common history. The new State of Kerala is reminiscent of the old Chera Kingdom, which for some time existed in the 8th and 7th centuries BC and held sway from Gokarnam to Kannyakumari.

Kerala is a vast lovely garden, God's own land, with extensive plantations, mountain ranges, hills and beautiful landscapes. But it is also an area inhabited by a teeming population. Why did not the British, over the years, explore and capitalize the possibilities of this rich inheritance in the greater interests of India? Of course, there were, and are, large British interests in the extensive estates of coffee, rubber, pepper etc. That is colonization pure and simple, and the colonists themselves, would admit that investing huge sums of money, they have the right to a profitable yield. Why did not the Rajas

improve the economic condition of the masses? Why did not the Congress, with all its glorious opportunities, holding an incontestable position, labor to win over the millions who have now crossed over en masse to the other camp? Why were no appreciable efforts made at industrialization? Is it surprising then that a government which fundamentally believes in dictatorship and adopts shortcuts, which often are politically unwise and morally unsound, should attempt to nationalize? Is it surprising that in such a set-up they will discover a fertile field for the implementation of economic equality, thus wooing and winning the masses to their camp? Is it surprising that men, in whose hearts false hopes are being raised by attractive promises, will easily be victims of such an enticement?

From what we read in the press, the Opposition are making their best endeavor to combat vigorously certain measures proposed by Government. But an Opposition composed of diverse parties must realize that if they do not hang together, they will hang separately. Furthermore, there is need of presenting the other side of picture than that given by Malaviya in his "A Report to the Nation." The outside world has a right to more balanced information.

Kerala is perhaps the only place in the world where Communists have been compelled to operate under a democratic Constitution. But then we must remember that the Communist Party while not accepting parliamentary democracy as a fundamental belief, has no scruples about using the parliamentary machinery to capture power and retain it, till an

opportunity for casting out democracy lock, stock and barrel comes their way. Who is more vociferous in its concern for the underprivileged, more vehement against colonialism, more vocal in the plea for Peace than Soviet Russia—Peace, Peace, Peace. “But it is not everyone that says—Lord, Lord, shall enter into the Kingdom of Heaven.”

One aspect of the Communist press campaign is the direction given to Indian Communists to write on the politics, culture and history of their own particular part of the country, re-interpreting and correcting what has been previously taught—by applying historical materialism to Indian problems. We find an example of this kind of work in “The National Question and Kerala” by one of the most prolific and capable of Communist writers, E.M.S. Namboodiripad. It can easily be seen what an influence on political thought the multiplication of such books must have on the minds of the people. No wonder the Department of Education in Kerala, under the Communist regime, is so particular about the text-books, the list of teachers, their concern for them. For a start, that is the Communist technique of indoctrination. Recall how this process has been clearly demonstrated in “Red Wheels Grind Slow.”

The Communist Victory

Everyone seems to be surprised that communism should have gained a foothold in Kerala, where there are two million Catholics with a strong Catholic set-up; where it was thought that the Communist influence and activity were not sufficiently strong. And yet it has happened. The situation cannot be viewed without anxiety.

May not the Communist Government in Kerala be utilized as a convenient springboard for capturing power in other States? Communism is an international organization and one feels afraid that the present Government of Kerala is preparing a program along these lines with outside help and under the guidance of the Indian Politburo, while parading an innocent and reformatory platform for the economic well-being of Kerala.

The success of the Communist Government in Kerala will mean a great deal for the rest of India since all eyes were focussed on the Communist Government. The Communist Party as usual will not reveal its plans till they are sure of capturing the whole of India. At this stage at any rate, their plans and objectives are mainly political. But in no case should people believe that the Kerala Communist is a tamed and transformed Communist. We have it from the authority of no less a person than Mr. Khrushchev that shrimps might learn to whistle before communism gives up its faith in class war, which he describes as the essence of Leninism.

In order to understand in some measure the political complexion of Kerala, it is necessary to have before us certain facts and figures.

The new Kerala State has an area of 14,980 sq. miles with a population of about 14 million. It is perhaps the most thickly populated State not only in India but nearly in the whole world. Its population after the reorganization is distributed among the people of different communities as follows:

Ezhavas, 3,700,000 (25%); Christians, 3,500,000 (24%); Moslems,

2,800,000 (20%); Nairs, 2,400,000 (17%); Depressed Classes (Hindus), 1,300,000 (9%); Others, 700,000 (5%); Total 14,400,000.

The Christians are grouped in the following denominations: Catholic, 2,150,000; Jacobites, 750,000; Mar Thomites, 200,000; Church of South India, 180,000; Other Denominations, 220,000.

The Ezhavas in the last 50 years have achieved what other communities have failed to do through centuries. They have made themselves one of the most flourishing communities by dint of hard work and organized effort. Till recently they were one of the backward communities; they were denied equal citizenship with Caste Hindus and suffered social disabilities. They received their higher education mainly from Christian schools and colleges. Of the 2,060,000 votes secured by the Communists in the last (1957) General Elections approximately 1,200,000 were cast by the Ezhavas, i.e., about 60 per cent of the total secured. About 80 per cent of the Ezhavas, therefore, voted for the Communists. Their political principle is—"what-ever brings social advantage is good." They re-acted against the State Congress and moved to the only other strong party—the Communist. The Ezhavas have ever held to a bargaining attitude in politics. One thing is certain, no party can stand in Kerala without the support of the Ezhavas owing to their great numbers, even distribution and intense organization.

Only very few communities can rank with the Nairs in their spirit of independence and freedom and nobility of birth. They play an active

part in social and political and economic fields and they consider politics necessary for effective citizenship. Their communal outlook seems to dominate their political activities. Because of the communal spirit they would vote for one of their own in whatever party he may be. Of the 2,059,147 votes gained by the Communists, approximately 200,000 were polled by the Nairs. Before the coming of the Communists to power, some of them were ready to have an experiment with such a government; their indifferent attitude regarding educational problems was due to their desire to check the 'pride' of the Christians. But now after the decision of the Supreme Court they are rather disappointed because having a number of private schools, and being a large community they fear that their schools may be taken over by Government. The greatest drawback in their politics is they do not give solid support to any one party which is the essential need of democracy. Economically they are behind many other communities of the State. More than 70 per cent of them own land and are satisfied with a little cultivation for their livelihood. Very few take an active part in industry, trade and commerce. However, this mentality is changing.

The total number belonging to the Depressed Classes in India is 73 million (19 million Scheduled Tribes, 51 million Scheduled Castes and the remaining Criminal Tribes). Though the Depressed Classes of Kerala are in a better position than their brethren in other States, the problems confronting them are not different. In the social order first come those who live by agriculture—the Pulayars, Cherumas. There is another group

who are wage-earners—Kanakas, Parayas, etc. The Adivasis of Kerala are those who live in the high ranges. Some 250,000 votes by them were cast in favor of the Communists.

The Moslems are about 20 per cent, the majority of them follow the Moslem League. It is calculated that about 150,000 voted for the Communists, 350,000 for the Congress, and another 600,000 for the Moslem League and the PSP combination.

Any keen observer living in Kerala in the days before the elections would have expected some Congress defeats and some Communist successes in the elections. But the Communist victory was a surprise not only to the Congress, but to the Communists themselves. The Communists in Kerala had planned their election strategy and worked for their representatives intensely and methodically. The Communist success is due not so much to the votes and the support of the people of Kerala as to the clever political manoeuvring of the Communists and of the power tactics used by the Congress and PSP. Of the 7,600,000 voters in Kerala, 5,400,000 made use of their rights. Of these the Congress secured not less than 2,209,251 votes, but won only forty-three seats, while the Communists with 2,059,147 secured as many as sixty seats.

The Communists had put candidates in 100 Constituencies, while the Congress more sure of themselves had set up candidates in 124. Thus the Communists concentrated their strength on places where they had some chance, while the Congress scattered theirs. It can be said without hesitation that the Ezhavas and

the Depressed Classes together make 30 per cent bulwark of the Communist Party in Kerala, which received over 1,400,000 votes from them, i.e. about 70 per cent. The other communities together gave the Communists less than 30 per cent of their votes. The Communists thus rely safely on the votes of 30 per cent of the total population in Kerala; and unless some unexpected changes in the outlook of the Ezhavas and Depressed Classes take place, it would be difficult to undermine the strength of the Communist Party in Kerala.

The Communists manoeuvred extremely well before the elections by organizing night schools, house to house visits, raising funds. The Ezhavas and the Depressed Classes exercised their franchise at the high rate of 90 per cent, while scarcely 70 per cent of the other communities went to the polls.

Recently Mr. Nehru stated that one of the causes of the Congress defeat was not due to the adherence of the people to the Communist ideology as their discontent on local issues. In Kerala there exists the very knotty problem of unemployment. I think the Prime Minister is correct in his indication.

Catholic Activity and the Present Crisis

It is important to remember that in the entire population of the newly-organized State of Kerala, from the facts and figures already given, Catholics are just 24 per cent of the total. While the Church gives express instructions against a vote for Communists, and recommends a vote for a stable democratic government; while the Church authorities, through pas-

toral letters and in other ways have not hesitated to pronounce on the moral issues involved, they can hardly hold a brief for the individual Catholic. It is the Bishops privilege to give the general criteria for the selection of a party or an individual candidate, as on previous occasions, in the Statements issued by the CBCI.

Undoubtedly, in times such as these, in Kerala as elsewhere, there is the urgent need of united action—resulting from perfect understanding between the Hierarchy, the Clergy and the laity, to whatever rite or jurisdiction they may belong. There is the need also of an understanding with our scattered brethren, who fundamentally would be expected to adhere to the same broad principles which we hold. Canons 3 and 4 of the newly promulgated Oriental Code state: "Let the sacred ministers beware lest diversity of rite prevents unity of the spirit in the bond of peace"; "let the Hierarchy having jurisdiction in the same territory, through common counsel, foster unity action among priests of different rites, and with united forces promote common works, for the greater good of religion and to ensure better discipline among the Clergy."

Circumstances have necessitated extensions of jurisdiction; but it cannot be denied that there is the distinct danger that with the overlapping of the same, there may result a duplication of effort with a scattering of energies and funds. The diversity of rites, intended to manifest the universality and antiquity of the Church, and that She is the home of all peoples, may be utilized by interested parties, to cause confusion, weakness

in our ranks and be instrumental in the rise and spread of unhealthy emulation. The Bishops of Kerala, all known to one another, with the friendliest and the closest of relations, often meeting for common purposes, and alive to the danger of disunity, can certainly be depended upon to present to India the spectacle of closed ranks and united strength.

There is the urgent need also that the Catholic community realize how necessary it is to participate in public life, and better appreciate their duties as citizens. Our isolationism spells danger for the unity and cohesion of the community—a danger to be particularly dreaded at the present moment when serious problems of a religious, cultural and economic nature confront us; and when we are expected to take courage in both our hands and tackle the problems, by getting out of the smugness and warmth of our shells. Christianity is not a denationalizing influence. We are a disciplined community and we are known for our habits of industry and reliability. The devotion of a free citizen to his independent country is a natural virtue. Patriotism and loyalty lie deeply rooted in human nature. It is a source of power and strength in the world, a builder and sustainer of kingdoms and empires, an inspirer of enthusiasm, elevated aims, ardent ventures, strenuous endeavors and heroic sacrifices. The Christian cannot sanctify himself, much less sanctify others, by a mystical escape from the social order. The Church must fulfill her mission and forget no aspect of her universality. It is to encompass all creatures, all nations, the whole world.

Public life, no doubt, demands the sacrifice of leisure and the practice of genuine charity, but does not our religion dwell in forceful language on the virtue of charity? In the measure in which we play our part in nation-building activity, will our fellowmen come to shed the prejudices they may entertain of us. And it will be for the Catholic laity, after taking counsel, to see what political alliances, if need be, they may engage themselves in—for the stability of the country and in the interests of the Church.

Need for Social Consciousness

There is need also of a greater social consciousness among our people—a point that received great emphasis at the Congress of the Lay Apostolate at Quilon. The Communists are taking advantage of the economic conditions, in which a large number of the inhabitants of Kerala find themselves; they are making rosy promises, and not implementing them. But whatever the Communists may do or not do, it must be realized that we have a special social mission in the present set-up of the country. In his talk in the series of the Azad Memorial Lectures, in the course of a general survey of Indian history, the Prime Minister said, speaking of Gandhiji; "By his technique and practical action, he vitalized millions of people, drove out fear from them, and produced in them self-respect and self-reliance; by his stress on the under-privileged and the poverty-stricken, he forced all of us to think in terms of social justice. He knew that a true revolution comes from the people and not at the top, and that revolution must be essentially social."

The Church, as we are all aware, has a great social mission. She has a social philosophy, as also the centuries' experience of mankind and the practice of the works of mercy. We have, therefore, the rich reservoir from which we can obtain the required inspiration and the necessary guidance. We have to do our best, and God will do the rest. We realize that no country by itself can solve the entire economic problem; there is the need of the whole world in realizing the necessity of international cooperation, justice and charity. As the late Holy Father said, "the fundamental point of the social question is this, that the goods created by God for all men should in the same way reach all, justice guiding and charity helping. . . God does not wish that some have exaggerated riches while others are in such straits that they lack the bare necessities of life." We must emulate the example of the Communists in maintaining a close contact with the masses by organizing relief works in every form.

Catholic life in Kerala in private and in public, could not be more active. Crowds go to daily Mass and Communion. Devotions to Our Lady of Perpetual Succor are popular; the Legion of Mary is active, the Conferences of St. Vincent de Paul in several Dioceses are well-established. The apostolate of the Press has been given a fresh impetus.

Public manifestations of faith and piety, even now, more than before, are conducted without any hesitation and fear. The devotion of the people to their Bishops and priests is as strong today as it has always been. Pageantry, processions, pilgrimages

satisfy the devotion of the faithful. There are some Catholics, enlightened and well-intentioned, in Kerala as in all of India, who seem to think that such manifestations are overdone. But they do not adequately realize that man is both head and heart, reason and sentiment. Provided it does not go beyond reason, it would be wrong psychology to interfere with the intimate cravings of the human heart. Better an exuberance of religious sentiment than the coldness of the city dweller. "Why this waste?" said Judas, and yet Our Lord allowed Mary Magdalene to pour the precious ointment on his feet, perhaps the only treasure that she had saved over the years.

We must save our precious heritage; our enemies would be happy to see the elimination of the religious instinct. The Catholic knows, and the non-Catholic feels at the back of his mind, that the priest by profession does not belong to this world at all. He is a liaison officer with no precise status anywhere, belongs to no particular class, to no special rank and in a sense, to no nation. He stands outside our regular classifications. "This people shall dwell alone, and shall not be reckoned among the nations." That spirit towards the priesthood of the Church is prominent in Kerala.

In Kerala, as elsewhere, there are what are known as "advanced Catholics," who feel that all is not well with the Church; that many reforms are needed—culturally, socially. It is always interesting and illuminating to hear such views, for it is wisdom to see ourselves as others see us. But then they must be prepared to hear calmly the other side, and to realize that while India certainly does not

suffer from a dearth of ideas, it does suffer from a dearth of doers; that remedies may not be employed which may be worse than the disease; and that actually in various ways vigorous efforts are being made to meet both the intellectual and social challenge; that lay initiative and cooperation are certainly welcome but must conform to the principles of the Church; that Catholic culture is best secured and fostered through Study Groups, in which educated laymen will engage themselves seriously and perseveringly; that above all it must be realized that "the great things are not the things that distinguish one man from another, but those held in common"; that "there is no human effectiveness without the grasp of truth"; and that "the world in every age is saved by him who contradicts it most." In other words, unless we are prepared to go down to the masses we shall not be able to bridge the gulf that divides the classes, and is responsible for social levels and distinctions. Christianity is a leveller, not a bulldozer.

Vocations and Religious Life

Vocations are plentiful, both among boys and girls; and many are being diverted to areas bereft of religious personnel. Family life is sound; the villages retain their life-giving simplicity; the atmosphere in the homes is bright. It is not only the secular clergy that is numerous, competent and zealous; but also the Religious Orders—the Carmelites, the Jesuits and others have absorbed quite a large number. Father Cyriac Elias Chevara, the founder of the Syrian Carmelites in Malabar, was indeed a man of vision.

In every diocese there is a minor seminary—where boys after completing their high school are given

training in Latin, Syriac, and English for some two or three years. As the medium of instruction in the schools is the vernacular, naturally they are not proficient at Latin and English; but it is surprising how easily they make headway later.

The dioceses of Kerala have some thousands of Nuns. Trichur alone has some 1,800. They are engaged in a great variety of works—chiefly educational; but also social and medical. To have the nuns on the staffs of our schools is a great saving of expense and at the same time the best provision for the Catholic education of our children. They qualify themselves with ease through the several Training Institutions, and quickly gain in self-confidence as to be able to conduct Institutions of a higher grade. I would think that the Medical Missionaries have acted wisely in having in Kerala itself two Training Institutes, in addition to their Novitiate in Poona. At the head of a hospital there is an Indian Nun, trained by them, who showed remarkable competence in medical skill.

In Kerala the boys and girls have not to be urged, much less compelled, to go to school. They take to education as fish takes to water; no wonder the high percentage of literacy and the increasing army of BA's and MA's. The criticism has been levelled against Kerala for turning out so many graduates, who find themselves in the ranks of the educated unemployed. But is it their fault? We inherited from the British the system of turning out clerks and graduates. In the British administration there were two wings: a limited standing military force and an army of quill-drivers with the minority in the top

services. We inherited the idea that the BA was to be a passport for a decent job. Even today it is not very much different. To take to technical education there must be institutions of training, and later, attractive openings; to take to business there must be finance and the ability to face and survive in competitions; but, above everything, there must be the readiness to begin at the lowest rung of the ladder and the determination to devote oneself to hard work.

Somehow or other, the Indian Catholic, generally speaking, misses this trait. Our non-Catholic fellow-men possess it in large measure. In the North, enamored as we have been of the Western ways of life, we are unequal to the pressure, brought on by changed circumstances; and in the South the youth, though accustomed to simple life, have been brought up with a certain amount of comfort in their homes.

However, the Catholics of Kerala have the pioneering spirit, for they are ready to find a living in any part of India and of the world. The best evidence the villagers have given of this spirit of enterprise is through colonization schemes in the uninhabited parts of Malabar and beyond, where over 100,000 Catholics began life in the forests, as the tillers of the soil, living dangerously among the wild animals, having to sleep under trees at night. The result is that today, where there was no Christianity whatsoever, you have the whole diocese of Telicherry ruled by Bishop Valloppilly. He has founded make-shift churches and schools, and tours regularly Catholic parts of Kerala to find the required finance. In that part of Kerala together with Bishop Patroni,

S.J. of Calicut, pioneering work is being done, with understanding and mutual collaboration between the two prelates.

Everywhere in Kerala there is expansion in the way of new buildings to accommodate Catholic Institutions. Church extension continues regardless of the clouds in the skies. The Bishops are very grateful to the Sacred Congregation for the Oriental Rites for all the help they receive, and to Cardinal Tisserant for his interest in their works and achievements.

A striking feature of Kerala's University Colleges for men and women are the hostels, which have hundreds of boarders. Parents are reluctant to send their boys and especially girls for University education unless they are sure that they will be looked after culturally and morally in the Hostel under the guidance of the warden. For this they are prepared to make any sacrifices. The hostels are homes away from home.

Much has been written by H. V. Malaviya in his "A Report to the Nation" on the military complexion of the organization, known as "Christophers." He reports in his book that the Law Minister told the State Assembly that the organization was a 'private militia' and that there was apprehension that it, was a 'national menace'. Their aim is purely Catholic Action. In a report submitted to me, in September, 1957, one "Observer" wrote: "The Christophers have figured in the news because of their uniforms. Their performances at Palai and Trivandrum have been exemplary for discipline and peacefulness. There is objection to their name. But judged by their performances, there is no reason to mis-

take them for a communal set-up of the type of the RSS. They are also being trained to discuss current problems in the light of Catholic teaching, and to do social work."

The Communist's Education Bill

Finally, we come to the Education Bill, which now hangs over the Catholics of Kerala as the sword of Damocles. With a few amendments the President has given his assent. The Education Act was published by the Kerala government on the 28th of February, 1959, as an Extraordinary Gazette for the information of the public. What are the Catholics to do now? When the assent was given, it was reported in the Press that the Education Minister of Kerala remarked, "It is high time that every State got similar pieces of legislation to regulate the conduct of private schools. This is a milestone in the history of liberal education in Kerala. There is no intention on the part of the Kerala government to do any harm to private interests.

"Teachers in the private schools have now attained a new status which is equivalent to that of government school teachers. The government is prepared to examine any reasonable grievances on the part of managers and to do everything possible to mitigate conditions."

The Times of India in its Current Topics of February 23, had the following comment: "The Presidential assent only signifies the end of the dispute between the Center and the State. Some clauses in the amended Bill might yet be challenged in courts by the minorities and it is not improbable that spokesmen of the majority community, too, might

start litigation on the ground that the measure is discriminating. If this apprehension proves true, the implementation of the Bill will be stayed until the highest court of the land has resolved the dispute...Meanwhile, a few other state governments have flattered Kerala by making even more drastic laws on the subject."

(a) It must be remembered that for years primary Education in Kerala has been free; so there has been no source of income in the form of fees or grants.

(b) It is true Government is not empowered now to take over the schools of the minorities; but already the fees collected in the higher classes have to be deposited with government which will pay the staff. Since government is now paying the teachers better salaries naturally, it will have the good will of the teachers.

(c) The substantial disconcerting development is that in the future the teachers will have to be appointed from a panel of names prepared by the agency prescribed by government.

The following questions arise: Where is the freedom to "administer" our own schools according to the Constitution, if we are not free in the choice of teachers, and in other important matters?

How can Catholic education be provided, if the managements are forced to accept teachers, who may be Communists, unbelievers, etc.?

In these circumstances, can we continue to run our schools, as aided schools, defeating the very purpose of their existence? That is the grave issue, which has to be considered by the Church in Kerala—and for that matter in the whole of Catholic In-

dia. The number of Catholic schools is about 1,500 in all the dioceses of Kerala, and of these some 19 are University Colleges. The schools belonging to other Christian denominations are less than 1,000; those directly conducted by government are barely 2,000; the Nairs have some 3,500 schools. It is said that they are determined to oppose the new regulations as they are not protected by the rights given to the minorities.

Opposition by All Private Institutions

If all private agencies were to unite and protest against the present regulations, it is felt that it might have a telling effect on Government.

The tendency in text-books already prescribed by government is objectionable from the religious and moral point of view. There is an attempt to extol Russian and Chinese cultures and leaders, their economic progress and scientific achievements and thus instill into the minds of children as well as boys and girls a materialistic view of life. The consequences of this system would be to destroy slowly but surely their faith and affect adversely their Christian view of life. Obviously, to surrender all our schools to Communist domination would be disastrous and defeat the purpose for which our schools have been established. It is expected that the laity of Kerala will realize the gravity of the situation and be prepared to make any financial sacrifices to meet the crisis. Freedom is worth any sacrifice. Pius XI in his Encyclical on the Christian Education of Youth says, "There can be no ideally perfect education which is not Christian education."

Minority schools cannot be refused recognition under the amended Bill (which is in accordance with the opinion of the Supreme Court). Aid will not be given if they refuse to take their teachers from the list prepared by the Public Services Commission. Obviously, the list will not give Catholic schools a wide range of a choice, as it is to be prepared according to districts, and backward classes are to be given a preference. But if they can do without aid from government, Catholic schools could continue in regard to management, appointment of teachers, etc.

The difference between recognized schools and aided schools is as follows:

(1) The education agency of a recognized school can appoint any person as manager without the approval of government. But in the case of aided schools approval is necessary.

(2) The educational agency of a recognized school can appoint teachers to the school provided they have the qualifications prescribed by the government while in the case of aided schools the teachers are to be chosen from the list published by the Public Service Commission.

(3) The fees collected from pupils attending a recognized school need not be deposited in the government treasury and the managers can and have to pay the teachers and other employees directly.

(4) The managers of recognized schools need not send returns of properties nor are they prohibited from alienating the properties.

(5) The managers of recognized schools are at liberty to collect fees from the pupils but the rates of fees will be regulated by the government.

The Nuns will pray as if all depended on God; and the Bishops, the Clergy and the laity will act as if all depended on them. But we know that God helps those who help themselves; and know, too, that more things are wrought by prayer than this world will ever dream of. Eternal vigilance is the price of Freedom. We certainly do not desire to conform to the character, described sarcastically by Isaias: "His watchmen are all blind. They are all ignorant; dumb dogs not able to bark, seeing vain things, sleeping and loving dreams." Catholics would be the last people to precipitate a crisis; but if such a situation is imposed on us, then the only reliefs are:

"We shall stand and fight to death, if need be, for (the Church) our Mother, and with lawful weapons; not with the sword and shield, but with prayers and sighs to God." (St. Bernard).

We shall not leave Kerala in the lurch to fend for itself, but to supplement the resources of the Church in Kerala, by the cooperation of all in India—the Hierarchy, the Clergy, the Religious and the Laity. Obviously, there will be institutions in Kerala and elsewhere, conducted by Dioceses, Parishes, and the Religious which may be in a position to manage without aid from government on account of the type of students they receive. But we shall be repeating the same mistake as elsewhere, and be responsible for the precarious condition of the Church, if the more fortunate do not go all out to make the sacrifice that the less fortunate may survive. Pius XII said, "We must consider it a privilege to 'live dangerously.' No man has a right to be mediocre, but everyone has the duty to be a 100 per cent hero."

A well organized and dynamic program of Catholic Action is required for the successful evangelization of all Asia—

LAY APOSTOLATE IN ASIA

(First of Two Installments)

— By Most Rev. Juan C. Sison —

ASIA today is in a state of rapid change. In some areas this change is so rapid and violent that it may rightly be called a revolution. This Asian revolution is not merely political. It is not limited to a single aspect or level of life. It affects all aspects and all levels: political, social, economic. It is most drastic at the deepest level, that is, the religious: the level of basic values and attitudes; the answers which men give to the great, the enduring questions: What am I? What is my life upon earth? Whither does it tend? Is there such a thing as truth? Is justice possible? Is there a God?

Asian Catholics quite understandably desire to influence this process of change in Asia. More than a desire, they have a duty to do so. In what direction are they bound to influence this change? In the direction of an Asian community in which the Church can exist and grow; in which Asian Catholics will have a fair opportunity to present their faith and the reasons for their faith to their fellow Asians, in order that, when God wills and as God wills, there may at last be one fold and one Shepherd.

This is the great task. It is not a task for a portion of the Church merely. It is a task for the whole Church. The bishops, priests, religious of the Church, the Hierarchy and clergy, cannot do it alone. The

laity must therefore share in this task. The work of the Church in Asia, the influence it must exert on the Asian revolution, the free and ordered community which must be the term of that revolution if the Church in Asia is to continue its redemptive mission, cannot be accomplished without Catholic Action.

We have made a beginning in the work of organizing and expanding Catholic Action. But it is only a beginning. We have much to do. I shall try to present the actual problems facing Catholic Action in the world in general and in Asia in particular and to suggest certain possible lines of development, and certain ways in which Catholic Action throughout the whole of Asia may perhaps be coordinated.

The Need of Catholic Action in Asia Today

Few will disagree with the initial statement that Asia today is in a state of change, of flux, of unstable equilibrium. Our part of the world, from the Arab states of the Levant to the coral islands of the Pacific, is in process of transition from traditional ways of life which have existed relatively unchanged for centuries to some new pattern or synthesis whose outlines we cannot yet, even dimly, discern.

It was the impact of the West that shook Asia to its foundations, and jarred our customary ways of coping with life and death from their ancient orbits. Western technology vastly increased both population and economic production, with population increasing faster, on the whole, than production. In most of Asia today one basic problem is the increasing pressure of population on the land; we have more mouths to feed, and it is becoming more and more difficult to feed them.

Economic and political domination by the Western nations, a tide now receding, has had complex effects and repercussions. It has served to isolate the various regions of Asia from one another, both commercially and culturally. Because Indonesia was Dutch and the Philippines Spanish and then American territory, we here in the Philippines know less about Indonesia than we do about New York or San Francisco, and I suppose most Indonesians are in the same case. We have therefore grown up into nations under various forms of tutelage: English, French, Dutch, American; and this has created a second basic problem, the problem of communication and understanding.

However, in spite of their differences, the Western powers do have a common heritage of culture which is (at least remotely) Christian, and this common heritage of culture has been absorbed, to a greater or less degree, by all Asian nations. The idea that government ought to be by consent of the governed; the idea that all men are by nature equal and possess certain inalienable rights; the idea that nations may rightfully claim sovereignty when they are ready for it; the idea that both the physical and the moral universe are subject to law;

these ideas have been introduced among us through contact with the West, or where they already existed as part of our native cultures, have been enriched by that contact.

Impact of West on Asia

But if the impact of the West on Asia has resulted in enrichment, it has also resulted in ferment. The ideas I have mentioned, may seem to Westerners, familiar and tame. In Asia they are explosive. They have brought the old class structures crumbling; they have set the masses in motion; they have cut the individual adrift from the restrictions—and the security—of family, clan and village; they have stirred deep questionings against immemorial codes of conduct which the appeal to tradition can no longer allay.

The old order passes; what shall the new order be? That is the crucial question of our time. The future of Asia is being forged today; it is being hammered into shape today. What can we do about it? The determinists tell us that we can do nothing about it. The future, they say, is in the hands of impersonal forces; nothing we can say or do can have the slightest influence on the shape of things to come. We may not subscribe to this belief, since it is quite obvious that the determinists themselves are not wholly convinced by it. The most thorough-paced determinists today are of course the Communists, and they certainly are not sitting back to await the automatic action of impersonal forces. They are working with might and main to ensure that the shape of things to come will be the shape they want. It behooves us, therefore, to give them the proper competition.

We shall do this all the more confidently if, drawing from the inexhaustible resources of our faith, we remind ourselves that the fate of men, and therefore the future of Asia, is not in the hands of impersonal forces, but in the hands of God. We must believe this; we must believe it not as a thesis in theology but as a living fact, as the very texture of our thinking, as the firm and solid ground beneath our feet in a waste of swirling waters.

Asia is in the hands of God; but God became Incarnate, he became a Man. By His incarnation he associated man—He associated us—in the divine work of redemption; He chose to work in and through us. We can do something about it, then; and what we do can be effective, for it is not we, but Christ who works in us.

And how does Christ work? He Himself has told us. He does not work by force from without, but by grace from within. The Kingdom of God is like leaven, leavening the whole mass. There, if you will, in the words of Christ Himself, is the first charter of Catholic Action.

How does leaven work? By being mixed with the mass; by interpenetrating it; by uniting itself with, and so transforming it. If then the Church is to act as leaven in our world, it must reach out into every corner, every level, every pore of the world. And there is only one way in which it can do this: through the laity.

Catholic Action as Old as Church

It would be superfluous, in an assemblage such as this, to develop this idea further; to rehearse the doctrinal basis on which Catholic Action rests, which must be familiar to all. Suffice

it to say that Catholic Action is as old as the Church, although it has taken various forms according to times and circumstances. And if it be asked: "What part can a lay person have in the work of the redemption entrusted by Christ to His Apostles and to their successors, the Pope and the Bishops? How can a lay person also be called upon to be a witness of Christ even to the other end of the world?"

This question is easy to answer if we remember that the Church to whom the Apostolate has been confided, is the Mystical Body of Christ and that each Christian is a member of this Body. That is what the Sovereign Pontiff teaches when he says: "In human nature the body is not formed by a certain union of its members, but it must also have organs, that is to say, members that do not have the same activity and are disposed in a suitable order." The Church also derives its title of "Body" principally from this, that it is formed of well organized parts, normally united together, and endowed with various members which are well harmonized.

And that is how the Apostle represents the Church when he says: "As in one body, we have many members, but all the members have not the same office: so we being many, are one body in Christ, and every one members one of another." (Rom. 12, 45). But we must not imagine that this well organized structure of the Body of the Church is completed and confined only to the degrees of the Hierarchy.

However, when the Fathers of the Church praise the ministries, the degrees, the conditions, the orders,

the State, the functions of this body, they have not only in view those who have received Holy Orders, but also all those who have embraced the evangelical counsels; whether they live an active life in the midst of the world, or a contemplative life in the silence of the cloister, or whether they try to unite these two states, according to their own institute; those who while still living in the world, ardently consecrate themselves to the spiritual and corporal works of mercy; finally, those also who are united by the bonds of a chaste marriage.

Now, it is by Baptism that the Christian is incorporated in the Mystical Body of Christ, that he is consecrated as a member of Christ.

Following Christ's teaching, the Christian turns spontaneously to the Father and says: "Our Father Who art in heaven, hallowed be Thy Name; Thy Kingdom come."

Primarily in the Christian Souls

For a true Christian, this is a heartfelt and fundamental desire as it was with Christ. Doubtlessly, he first expresses this desire for himself; it is primarily in the Christian souls that the name of the Father must be hallowed, that His Kingdom must come. But the Christian is a part of a Body to which he is completely bound. What he desires for himself, he asks for all, for the whole Body, which must grow and construct itself, because all men are destined to belong to it.

When the Christian finds an occasion, in his sphere of life, to sanctify the name of the Father and to do his part so that His Kingdom may come, he rejoices and convinces himself that

his prayer has been answered. It is thus that every true Catholic has a soul that one could call apostolic. St. Paul tells us that Christ lives in the soul of him who is faithful to grace. Because this soul is united to Christ, it shares the sentiments of Christ. He says: "And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me." (Gal. II, 20).

It is this apostolic soul (which every Christian possesses by virtue of the Sacrament of Baptism and fostered by the Sacrament of Confirmation) that inspires in the Church so many apostolic vocations; vocations which have budded amongst the laity, very often encouraged and even sown by the desires of Christian parents and by Christian surroundings, through which so many candidates have presented themselves to the priesthood, while others join religious societies of men and women that they may devote their entire life to help priests in the work of evangelization and Christian education of souls.

But if Catholic Action has always been practised in the Church, if the laity have always generously cooperated with the Hierarchy in the work of the apostolate, in no age has this co-operation been more necessary and vital as in ours. Nothing recurs with such frequency and insistence in the pronouncements of the Popes from Leo XIII to Pius XII as this urgent call to Catholic Action.

Rights of the Church

Pope Leo XIII, in his Encyclicals "*Quod Apostolici Muneris*" (1878), "*Immortale Dei*" (1885), "*Rerum*

Novarum" (1891) and "*Graves de Communi Re*" (1901) has announced to the whole world the rights of the Church and at the same time he exhorted all Catholics to work unceasingly in an organized action on all levels of society. Leo XIII did not use the name "Catholic Action" but at least he called for an organized action in order to defend the rights of the Church.

Pope Pius X was the first Pope who has given to this organized lay apostolate the name "Catholic Action." In his letter "*Il Fermo Proposito*" (June 11, 1905) addressed to the Italian Bishops, he said: "The apostolic field of Catholic Action is very wide. Everything which belongs directly or indirectly to the divine vocation of the Church is also included in Catholic Action apostolate."

Pope Pius XI, rightfully called "The Pope of Catholic Action" said in a letter, February 14, 1934: "Whatever be their age, or whatever be the social class to which they belong, all the faithful are asked to cooperate. Youth and adults of both sexes should be organized in its rank by Catholic Action to achieve the greatest good." Regarding the need for Catholic Action, Pope Pius XI said in a speech on December 4, 1924: "At the present time Catholic Action is almost as necessary as the priestly ministry. All should, at least, contribute a minimum."

Pope Pius XII, in his address to the Second World Congress of the Lay Apostolate in Rome, said: "If today the consciousness of the lay apostolate is awake and if the term 'lay apostle' is one of the most wide-

ly used when one speaks of the activity of the Church, it is because the collaboration of the laity with the Hierarchy has never been so necessary nor practised in such a systematic way as now." But the Holy Father stressed the fact that lay apostles should be chosen and trained with great care. He said: "We wish to draw your attention particularly to one aspect of the education of young Catholics: the formation of their apostolic spirit. Instead of giving way to a slightly selfish tendency by thinking only of the salvation of their souls, they should also be made aware of their responsibilities towards others and of ways to help them."

General Problems of Catholic Action

It is a common experience that practice often outruns theory; or, to put it another way, reality is usually more complex than our attempts to comprehend and organize it. This may be said of the lay apostolate in modern times. The very dynamism and abounding energy of the movement has issued in a rich diversity of forms, structures and modes of operation. This diversity is a sign of life, and for that reason, welcome. It also presents a problem, as life always does; a problem of selection and coordination.

Fortunately, our late Holy Father, Pope Pius XII, as one of his last and by no means least contributions to the building up of the Church, defined the terms of the problem with characteristic incisiveness and indicated the general lines of a possible solution.

The problem is really twofold: a problem of terminology, and a problem of structure. With regard to the former, there has been some uncertainty as to the precise meaning of certain terms commonly used in connection with the action of the laity in the Church. How, for instance, does "lay apostolate" differ from "Catholic Action"? And is "Catholic Action" to be understood in only one sense, or in different senses?

In his address to the Second World Congress of the Lay Apostolate, Pope Pius XII proposed that the *lay apostolate*, understood in the strict sense, be defined as "the assumption by laymen of tasks deriving from the mission which Christ entrusted to his Church."

This definition has the great virtue of establishing a clear distinction between the lay apostolate and, on the one hand, a purely *personal* apostolate, such as the apostolate of prayer and personal example; and, on the other hand, an apostolate in the wide sense, under which we may include all kinds of social, civic and cultural activities which, of their very nature, cannot depend directly on the Hierarchical authority, but which may be highly important as preparation and safeguard for the lay apostolate itself strictly so called. Examples of this lay apostolate in the wide sense would be social action based on Christian principles, Christian trade unions, etc.

Three Things are Distinct in Concept

It should be stressed that the Holy Father made no *value* distinctions between the personal apostolate, the lay apostolate in the wide sense, and

the lay apostolate in the strict sense. He merely said that these three things are distinct in concept; they are three different modes of action; he did not say whether, or which one, is more important than the other. It may well be, for instance, that an intense personal apostolate of prayer is, under certain circumstances, more effective than an apostolate of action. We shall find out on the Day of Judgment. Right now, however, all we can say is that all three kinds of apostolate are necessary in the Church and encouraged by the Church.

Now, then: how does *Catholic Action* differ from the lay apostolate in the strict sense? Pius XII suggests that we reserve the term "Catholic Action" to that form of the lay apostolate (strictly so called) which is organized and has received mandate from the Hierarchy. That is to say, if lay leaders, while exercising genuine initiative, work in strict dependence on the Hierarchy, which assumes responsibility for their activity, we have Catholic Action in the strict sense; we have an official lay apostolate.

Let us now turn our attention to Catholic Action as such. Can there be different *forms* of Catholic Action, which are all equally Catholic Action in the strict sense? Yes; and Pope Pius XII indicated that there are principally two, of which the others are modifications. These are, the *unitary*, and the *federative* systems of Catholic Action organization.

Before we discuss these two systems in turn, it is as well once again to stress that Pope Pius XII did not make any preferential selection be-

tween the two. It cannot be said that the unitary system is better absolutely than the federative, or vice versa. One or the other will be better adapted to certain situations and circumstances, and it will be the task of the Hierarchy in each region to decide which.

The unitary system makes of Catholic Action a particular form of the lay apostolate, operating either alone, or side with other already existing lay organizations which it does not absorb into its own structure. Unitary Catholic Action is usually divided into four groups or divisions: men, young men, women, and young women. Each of these four groups are organized on the parochial, the diocesan, and the national levels. On each level, the leaders of the four groups meet in council for the purpose of coordinating and unifying the activities of their respective groups.

Special Circumstances and Situations

It is easy to see even from this brief description that the unitary system gives to the apostolate of the laity great compactness and firmness of structure. For this reason it was the form of Catholic Action which was recommended by Pope Pius XI. In many places where it was adopted, subsequent experience abundantly confirmed the hopes that the Holy Father of blessed memory held for it. On the other hand, it was discovered that there were special circumstances and situations in which the unitary system did not function as efficiently as might be wished. Precisely because he foresaw that this might be the case, the same Holy

Father, Pope Pius XI, while favoring as I have said the unitary system, wisely left it to the bishops of the various countries to adapt and modify it, or to substitute for it some other system more fitted to local conditions.

Examples of situations in which the unitary system of Catholic Action organization might not be applicable, or not without considerable modification, are not far to seek. Obviously, this form demands that it be organized first of all at the parish level. Now this is not difficult to do in small parishes, or in parishes administered by a sufficient number of priests. But when only one priest is in charge of a fairly large parish, or when the parish is spread over a wide territory, it becomes difficult for the priest in his capacity as spiritual director of parochial Catholic Action, to attend the meetings of local units and to follow as closely as he should the activities of the various groups, while at the same time supervising the work of the parish council. Moreover, in parishes whose population show a great diversity of professional and vocational grouping, of intellectual and educational attainments, and of social position and background, it is often impossible or at least impractical to expect each of the four groups into which unitary Catholic Action is divided to operate effectively as a unit.

Now, if these difficulties are already formidable at the parish level, it is easy to see how great they are likely to be at the diocesan and national levels, where the same conditions are not only repeated but magnified.

*While the Message of salvation is timeless
the method of presentation varies according
to circumstances of time, place and people —*

THE CATECHESIS OF YESTERDAY AND TODAY

— By Rev. Vitus Archambeaud —

IF the Message of Christ, like Himself, is unchangeable (cf. Heb. XIII, 8), the messengers, and the hearers as well, are only men, with their varied and changing cultures, customs and mentalities. Hence, the methods of transmitting the ever-identical Message vary. They are successful if they help to build up Christian personalities and society; or unsuccessful as shown by a lessening of Christian culture and life. Both the successes and the failures are useful lessons for the catechists of today. With such an understanding must the "History of Catechesis" be studied.

St. Paul, the Apostle to the Gentiles offers the best example of "occasional teaching." An incident in the life of the community, or an idol glanced at in the public square, is all he needs to soar up to the highest truths. Why? Because that first model of the missionary, with his zeal always on the alert, is burnt up by the love of Christ, which leaves him no peace:

"Woe to me if I do not preach the Good Tidings" (I Cor. IX, 16). "On me He has bestowed the *privilege of making known* to the nations the *unfathomable riches of Christ*" (Eph. III, 8). With this aim, "I have been *everything* in turns to *everybody*, to bring everybody salvation" (Cor. IX, 22). But "I had no thought of bringing to you any other knowledge,

than that of Jesus-Christ and Him crucified" (I Cor. II, 2).

This pioneering zeal is not attained haphazardly: the Apostle appeals to his already systematized teaching (cf. Gal. I, 6-9); a teaching received from others (I Cor. XV, 3), and orally transmitted in turn by his own disciples (cf. Col. I, 5-7).

Samples of such oral teaching are reported in the Acts Of The Apostles: 4 instructions, or speeches, of Peter (II, 14-36; III, 12-26; IV, 8-12; X, 34-41); 7 of Paul (XIII, 16-41; XVII, 22-31; XX, 17-35; XXII, 1-21; XXIV, 10-21; XXVI, 1-29); one of Stephen (VII, 2-52) and one of James (XV, 14-21). Barring the defensive character of some passages, we find the glory of the Risen Christ proclaimed in every passage; a glory so as to make the listeners not only wonder but also "change their mind" and their life and be converted, as on Pentecost day.

The Synoptics, as we know, are systematized summaries of such oral catecheses, adapted to those they are meant to reach: the Jews and their Scriptural background in Matthew (up to the septenary division of the Gospel); the Romans in the Petrine catechesis written down by Mark.

Modern exegetes point out what this primitive teaching owes to sacra-

mental liturgy. Thus, 1 Peter, I, 13-IV, seems to be a baptismal homily. John, the "theological evangelist", writes with the clear aim that we may "learn to believe that Jesus is the Christ" (Jo, XX, 31)—a faith in "the love God has in our regard" (1 Jo IV, 16), faith which introduces us into the Light (1 Jo I; Jo VIII, 12) and gives us the Victory (Jo XVI, 33; 1 Jo V, 4). This teaching of John, we are told, reflects the "liturgical symbolism" of Baptism and the Eucharist.

Baptismal Catechesis of the Early Church

Such a trend to link teaching of doctrine with the Sacraments was the mainspring for that "sense of the community" so apparent in the early Christians; it becomes more evident with the writings such as the "Didache" and leads to what Jungmann calls the Baptismal Catechesis of the Early Church.

This period, when in spite of prejudices, attacks and bloodshed, the Christian Faith became more widespread, and embraced in a single fold countless sheep from all races and all classes of society, should be of special interest to we missionaries of the 20th century. It is true, that while that first expansion took place, for the most part, in cities, the situation today is, in a great measure, rather the contrary. However, would not a serious study of the "catechetics" of those days prove of great benefit to us? What would we find?

The more striking characteristic is the Catechumenate, but it is preceded by an "introductory catechesis" which will convert men and make them ask for Baptism. This joyful

and enthusiast "History of Salvation" may be found in St. Augustine's *De Catechizandis Rudibus*:

"This *Love of God* you must see before you as an end to which you may refer all that you say; and thus whatever you narrate, do it in such a way that your listener hearing may believe, believing may hope, hoping may love...joy which we ourselves experience."

Such an "introduction" is followed by a moral test which may last a long time during which the instruction, mainly scriptural and moral of the candidate continues.

The catechumenate begins generally before Lent, with the *inscription* of the whole group—which has given rise to the Lenten Liturgy as we have it today. At set intervals, are administered the several exhortations, scrutinies and exorcisms, which are commonly grouped together in our baptismal ceremonies. The climax comes during the Easter Vigil, with the solemn Profession of Faith followed by the full Rite of Initiation: Baptism, Confirmation, and Holy Communion. Until Low Sunday, the "neophytes" receive a more detailed instruction on the Sacraments.

As samples of such liturgical teaching we can mention the Catecheses of St. Cyril of Jerusalem, and the eight baptismal instructions of St. John Chrysostom, rediscovered in 1955.

To sum up the heritage of those first centuries:

The aim is no mere knowledge, but to form Christians; hence the long catechumenate, and the stress given to fasting and prayers. Besides serious instruction (historical, then moral

al) there is also some memory-work; mainly, the Pater and the Credo, which are both prayer formulas, and summaries of doctrine. There is a close relation with Liturgy, especially the "Paschal Mystery", the main means for individuals as well as for the community, to acquire the necessary knowledge. In Christian families, the parents are the catechists of their children. (cf. Jungmann, pp. 11-12).

Catechesis in the Middle Ages

With the formation of Christian nations, the necessity of catechumenates disappears. At the same time, due to language barriers and to the division of the countryside into parishes, the Liturgy proper is on the wane, while para-liturgical expressions of the Faith take on more importance. As for the teaching of children, only sporadic efforts are made, v.g., by Alcuin and by Gerson ("*De parvulis et Christum trahendis*").

Printing, on the other hand, was responsible for the first religious "commentaries" for the laity. The greatest influence on religious knowledge is, exerted however, by the Christian social atmosphere in the family, the city and the nation. Sacred History finds expression in the "Passion and Mystery Plays," as well as in the arts (Cathedrals as "Bibles of stones"). Trade-guilds, with their rules, patrons and feasts maintained the Christian spirit in the various classes of society, a situation which is not without similarities with what missionaries found, and still find, in the culture or social organization of the various peoples to whom they are sent. At any rate, this interplay of religion with culture or social situation, renders the religious teaching of the Middle Ages very close to life.

Let us note that the application of this principle to non-Christian nations gives rise to some serious problems, as the history of the following period will show.

Let us review again the main lessons the Middle Ages can give us:

"The religious education at home, then most flourishing, should be fostered more and more today; in spite of difficulties. The influence of community feeling on the religious formation of individuals shows the importance of a religious atmosphere in families, parishes, Catholic schools and youth movements, to insure a solid and lasting knowledge. Let us see also, however, the deficiencies of the Middle Ages: routine and lack of intellectual formation, together with the widening separation between altar and congregation, led to losses of deep Christian convictions. The ground was ready for Renaissance and Reform. (cf. Jungmann, p. 18).

Intellectual and Systematic Efforts

The Counter-Reformation realized that traditions of piety are not sufficient, and that solid instruction is necessary. Hence widespread efforts were started in the 16th century toward this goal.

1. The catechetical decrees of Trent spelled out the duties of pastors: the frequent instruction of adults, and children. The "Catechismus Romanus" (not meant directly for the faithful) is prepared to help the priests in their teaching. The first Confraternities of Sacred Doctrine are founded, with the help of the laity (St. Charles Borromeo, then the various Sodalities).

2. The most important result of that reform is the appearance of the

first "Catechisms"—or summaries of doctrine for the laity. They aim no longer at mere edification, but at an understanding of the Faith. The best known among them are three catechisms of Canisius. They made great use of Scripture and the Fathers, but the truths attacked by Protestants are given more importance. Still more widespread in use in Italy is Bellarmine's "Christian Doctrine." This catechism is more defensive and apologetic than the former, but is easier to read for the less educated.

The apologetic aim, so praiseworthy in itself, tends to hide the unity of the Message. Some truths, organically less important, are stressed; definition and proofs are insisted upon—even children are made to learn them, without regard for their psychological abilities. This leads to an insistence on memory, and to a danger of mental mechanization. But let us not forget that those handbooks played a most important part in preserving the Catholic Faith.

They played no less important a part in spreading the Faith. The time of Canisius and Bellarmine is the time of the great missionary expansion. Naturally, the pioneers, out to proclaim the Truth to the greatest number possible in spite of many difficulties, made great use of those short, clear summaries of the "new religion." Thus, the first book printed in India is a Tamil Catechism, published by Father Henriques in Quilon. Those translation (or adaptations) could easily be taught—at least by heart—to the more intelligent people and these acted as "catechists" when the missionary was away on his endless journeys up and down the country. The catechists were also, in

their community, teaching and leading the prayers—long, formulae for which the religious minded converts had an inborn taste, and which often included long dogmatic passages.

The composition of catechisms, and of prayers soon gave rise to serious problems, which form a part of what is known under the very general term of "Quarrel of Rites"—"problems of adaptation" we would say today. As regards textbooks, the question that arose was: Must we start from the similarities with, or stress the differences from, the ancestral religions of the catechumens? Both textbooks and prayers gave rise also to a problem of vocabulary: Should there be a transliteration or translation of Western words? Should the Indians, v.g., speak of "Bautismo" or of "Gnanasnanam"? If translation must it be based on European concepts or terms already found in the religious lore of the place? Must the Chinese converts call God "Changti" or "Tien-tchou"? The questions involve culture as well as theology.

Without entering into the discussion, we can point out that the more "Europeanizing" solution, besides being more rapid and easier for the hard-pressed missionary, lessened the danger of the common people confusing their new Faith with their ancient beliefs; while the efforts of the more learned missionaries for a thorough adaptation were prompted by the desire to approach the higher classes of society.

However, early missionary literature shows, besides dogmatic or pious formulae, the use of traditional forms of poetry and music—the Oriental counterpart of bards and troubadours—to propagate and preserve Christian

tenets. In India, the "Christu Puran" of Father Stephens and the "Tembavani" of Father Beschi are fine examples of simple and lively doctrinal exposes, as well as acknowledged masterpieces of Mahratti or Tamil literature.

Providentially, such "means of diffusion" were entrusted to lay catechists who often proved their zeal even at the price of their blood, and were to play an essential part in the next, and sad, period of Mission History.

More Conceptual Trends in the 18th and 19th Centuries

Through the spread of education, the children's catechesis becomes a "school-subject," while the laicization of society brought about by the so-called "enlightenment" of the 18th century, leads to the "socratic method," i.e. starting from the child's experience and making him "discover" truths by means of leading questions. It is a good thing in itself, but tends to leave the whole teaching on a purely natural plane. Besides, question-and-answer booklets are used more and more and Scripture is rarely brought in, and then rather as a proof.

Hence, a double reaction—itsself influenced by what it aimed at correcting: A return to the "biblical narration" (Fenelon, Hirscher, Gruber), which was received with diffidence, and even with partly-motivated accusations of rationalism; and the spread of the complete and clear "expose of religion," based on a thoroughly logical structure (Deharbe and followers). Thus, the scheme "Faith, Hope, Charity, Sacraments, Christian perfection" (Canisius) is replaced by

"man's duties" (Dogma, Morals) and the "means to fulfill them" (Grace, Prayer and Sacraments).

As a result, religion is no longer a Life but a series of *musts*, or worse, of *mustn'ts*, with often-distracting devotions as a consolation for the heart. The social changes (laicization, industrialization, progress) greatly add to the danger as evidenced by the religious history of too many countries.

Those 18th and 19th centuries were, in the Missions, an era of desolation followed by ardent and quick rebirth. Without going into details, let us just point out some catechetical consequences of this history. When all seems lost in many places, the Faith is saved among numerous Christian communities, by the formularies and lay catechists (usually a hereditary responsibility) left by the former workers in those fields.

The new missionaries, at the 19th century reawakening of the Propagation of the Faith, naturally made use of those assets for reorganization and further expansion. They also brought in their luggage many Deharbe-type catechisms with ample "commentaries" in the deductive scholastic manner. The development of mission schools, if it was a *sine-qua-non* condition for complete Christian formation, immeasurable services to the Catholic cause, also helped in maintaining the importance of memory-work in the teaching of Religion—chiefly, when the teachers had to be themselves formed more or less in the same manner.

All this must not make us forget the positive aspects of catechetical instruction, both in the Missions and

in old Christian countries. There were in those days great catechists, as v.g. those of the St. Sulpice school. A good formation of the children was assured through Church meetings, homilies or admonitions, and a frequent use of prayers and hymns. But this way of teaching, based on heavy manuals, required very good catechists, and an amount of time rarely available.

The "Catechetical Movement" of the 20th Century

It is the loss of religious practice during the 19th century, which gave rise to cries of alarm. A need of reform was felt by all. The renewal of scholastic theology under Leo XIII enabled the "Munich School" of catechists to profit by the findings of profane pedagogy (Pestalozzi, Herbart) and from the already-mentioned attempts of Hirscher or Gruber, without falling into excesses. We can trace three stages in the history of this "catechetical movement"—stages which are not exclusive of one another, but mark a progressive enrichment, achieved at a tempo, varying according to nations.

The *psychological stage* holds as a principle that the "lesson" must be presented to the child in a way adapted to its abilities. Hence the blossoming of many "methods", most of them based on the psychological or Munich Method. This psychological method developed along more intellectual lines in Germany, and along more active lines (cf. the growth of "techniques") in America due to the influence of the Dewey school.

What of the Missions? Father Jungmann seems rather sweeping in

his statement that "it is relatively late that the change came about in the catechesis of mission countries, where there existed also a marked need for psychological adaptation" (Catéchèse, p. 132). The need may be true, but we have seen many factors which favored the deductive method in the common teaching in the Missions. Moreover, there were real attempts made, such as those of Father Gavan Duffy and his Tindivanam training school (India), from the early 20's.

The *theological stage* recognized the insufficiency of a psychological reform and this led to a study of the "structure" or "contents" of our Catechesis. The Message we transmit is better studied, in relation with the biblical, liturgical and patristic renewals. This development owes much to the work of Father Jungmann and of the Tübingen theologians (Germany).

At present, we have what may be called the institutional stage. The catechesis is studied as an organized task in relation with the various social entities and with other aspects of pastoral theology. International organizations and cooperation render possible better exchanges of views and more universal progress.

The Missions are profiting much from this new trend, so much so that catechetical progress in mission countries may no longer be thought of as laggard. If we consider the concrete circumstances as well as the time it took other countries to reach their present state of improved catechesis, there is no reason for discouragement—no reason either, of giving up our efforts. While local experiments as those described in *Mission Bulletin*, the Catechetical commission of the

Indian Bishop's Conference; the two study-weeks organized on an all-African scale, do not indicate that the goal is reached, they do indicate that a way is being traced, or searched for. The greater the good will and cooperation of all, the greater will be the progress.

On one point Christian countries did profit from the missionary experiments; in the rediscovery of an organized catechumenate. Of significant worth is the system followed in Africa, and due partly to the strong regulations of Cardinal Lavigari. A catechumenate period of three or four years might have seemed too long to missionaries anxious for statistical results; but, even where the period has been somewhat shortened, the principle remained, and results have in fact proved it right. The main elements of this renewal are the systematic "initiation into a community"—with the help of *real* godparents, a most useful form of Lay Apostolate—; the definite period of probation, and also the return to the liturgical characteristics of the primitive catechumenate (Rome has allowed an experiment of this kind in Holland). On this question, so important for any mission country, cf. "Lumen Vitae" III, 479-486; V. 445-454 and 472-516.

The Work of the Popes

It was the work of the Popes which crystallized and directed, these efforts of the Catechetical Movement.

St. Pius X might be called the Awakener: "Even in our days, we may apply the complaint of Jeremias: The children asked for bread and there was none to give them any"; and "we ought to do *all that lies in*

our power to maintain the teaching of Christian Doctrine with full vigour and, where it is neglected, to restore it."

Among his achievements were the *encyclical Acerbo Nimis*; the reorganization of the Confraternity of Christian Doctrine; the preparation of catechetical legislation in the Code of Canon Law; the decree *Quam Singulari* and its consequences for the religious teaching of young children; the first steps to reform Liturgy and Sacred Music, because "Religious education . . . must be nourished by a vigorous and well-directed piety". ("Catechism of Pius X," cf. Collins "Catechetical documents of Pius X" St. Anthony Guild Press, Paterson, N.J.).

If some of these achievements have not stood the test of time, insofar as practical methods are concerned, the "Pope of Christian Doctrine" (as Pius XII called him on the day of his beatification) traced these first steps which were: "not the first hesitating steps of an infant, but rather the energetic strides of a giant exulting to run his course" (Lercaro, in "Worship," February 1954, p. 125).

Pius XI gave much attention to legislation and organization, stressing the cooperation of all in this work: *Orbem Catholicum* (1923). Among his accomplishments were the foundation of a Catechetical Office at Rome; *Divini Illius Magistri* (1931), (the Magna Charta of Christian education: "Cooperate with God in forming the true and perfect Christian, i.e. form Christ Himself in those regenerated by Baptism"); and the Decree *Provido sane consilio* (1935), calling for the establishment of the CCD in every

parish, a diocesan Catechetical Office and Catechism days.

Pius XII emphasized a catechesis for a Modern World, the *Immutable Christian Truth* which is an organic, living Truth centered round God, Christ, and the Church: "Give, as far as possible, an organic view of Catholic Doctrine." "Especially with the older youth, it is very important to bring into strong relief all that concerns God, Christ, the Church. Once these three points are deeply rooted in the minds, the rest will offer only far less difficulty."

Pius XII stressed that this Catechesis would be better known through a revaluation of its great Sources: Sacred Scripture; (*Divino Afflante Spiritu*, the *New Psalter*); Sacred Liturgy, (*Mediator Dei*, the Holy week reform, instructions on Sacred Music and Participation, various indulgences for pastoral reasons, mainly to mission countries); and the Church Magisterium, (*Humani Generis*, and many speeches on most varied subjects).

He also felt that the Modern Catechesis should be expressed in the best up-to-date terms: "Let your catechesis be adapted to the minds and spiritual needs of your listeners." Hence he stressed the need for research and gave encouragement to specialists, especially in the fields of Psychology, Pedagogy, and Religious Sociology, as well as founding various Institutes for Pastoral Theology (including Catechetics) in Rome: "There would be no excuse for a modern instruction which would not keep sufficiently up-to-date in knowing the researches made in this domain."

The late Holy Father further emphasized the need for the concerted

efforts of a true "missionary community"; "The testimony and example of a living parochial community are, for the youth who grow up in the world of today, the necessary complement of their catechetical formation. And in this the movement of Catholic Action have a decisive part to play." For this work he encouraged congresses and mandated "Lumen Vitae" as one of the International Catholic Organizations.

In the words of Father Delcuve: "The first and perhaps greatest merit of Pius XII, in the sphere of catechesis, is to have so clearly recalled its essential aspect: the mystery of Christ and the royal ways through which the Divine Master comes to us to teach us and sanctify us; Scripture, the Liturgy, the teaching of the Magisterium and the life of the Church. . . . But Pius XII has a further merit, which will increase with time: acutely and painfully aware that "few evils outstrip that of religious ignorance," he mobilized the whole Church to fight this evil and created adapted institutes." (*Lumen Vitae*, 1958, p. 586).

John XXIII has shown from the beginning of his Pontificate that he is really the "Shepherd" guiding his flock—all the sheep entrusted to his care—on the path of Truth. Catechesis could not have a better program than the "seeking and promoting, under the impulse of charity, of Truth, unity and peace" (encyclical *Ad Petri Cathedram*). Less than a month after his coronation, His Holiness had already proclaimed his firm intention to continue the catechetical efforts of his predecessors when, comparing the Book and the Chalice, he commented in thought provoking words:

"The Bishop and all priests in their work in collaboration manifest the first characteristic of the pastoral mission of the Church: the teaching of sacred doctrine. In the Missal you have the two Testaments; in the announcement made (of it) to the people you have the principal and highest point of the Catholic priesthood. . . Is it not, my dear sons, the first duty of the Catholic priesthood, to proclaim the grand doctrine of the two Testaments, and to make it enter souls and life?"

"Jesus, the Divine Redeemer; Jesus, the Shepherd, guides His flock by means of the heavenly doctrine, and of the fire fully kindled by this doctrine. . . It gives me immense pleasure to affirm the sacred character of the pastoral ministry; a solid, luminous, and captivating catechesis. The first glory of every Pontificate is indeed the constant practice of the evangelical command *Ite et docete* into the most distant regions." (Homily in St. John Lateran, Nov. 23, 1958).

This pastoral care for sound catechesis reasserted itself a few days later (Dec. 8th), when the Pontiff received pilgrims from his Bergamo diocese: "We may tell you in confidence that nothing afforded us greater satisfaction in Venice . . . than to encourage the study of the catechism and, at times gravely and suppliantly bring the attention of the clergy and the more aware among the laity to this problem, the fulfilling of his sacred duty of *docere*, that is, the teaching of Christ's doctrine."

Catechetical Movement in the Missions

Under the impulse and the careful guidance of the Holy See, the Cate-

chetical Movement wants neither to show an undue urge for novelty by destroying all that has been done by the catechists of past centuries, nor to give way to a certain "archeologism" which would tend to be a mere copy of primitive Christianity.

The Catechetical Movement in the missions cannot today remain ignorant of the great efforts done elsewhere, but care must be taken at the same time of exceptional conditions requiring special solutions. In missions more than elsewhere, the general level of social or educational progress is advancing at a fast pace to make up for lost time. This obliges the missionary catechists to prepare for a future which is very close, while not losing sight of the needs and mentality of their adult flock.

The lessons of the past—which a knowledge of the "history of cultures" enables us to grasp better—give helpful suggestions in our search of a solution. We can learn what has proved successful under certain conditions, and what dangers followed certain excesses or deficiencies. The search continues, and will go on as long as men live and society evolves. But the spirit of the search for solution to our actual catechetical problems has been well expressed by Father Ranwez:

"The duty in our days is to realize a *new synthesis*, to gather together what was acquired in the course of centuries and left us by Catholic Tradition. Thus we shall unite the clarity and precision of the catechism textbook, with the living realism of the historical narration and the mysterious depth of the liturgical context." (*Aspects contemporains de la pastorale de l'enfance* p. 89).

Since the fullest expression of our Faith is to be found in our worship, the liturgy must become "second nature" to converts —

Adaptation Of Liturgy In The Missions

— By Rev. Boniface Luykx —

THE problem of missionary adaptation is first and foremost a pastoral problem, and therefore a practical one. On the level of theory there is no longer any problem; the experience of the past years in all countries has demonstrated that a more or less accelerated adaptation is a necessity that is each day becoming more unavoidable. Accordingly, a growing number of mission Ordinaries have asked the Holy See for permission to adapt the liturgy to the religious sensibility of their people. Already they have managed to introduce a good number of such improvements and more are on the way. The work of Bishop van Bakkum and his staff in Flores stands out as an example.

This pressing need for adaptation will be felt all the more, when one realizes the primary importance of worship in missionary work as pointed out in the classical book "Worship: The Life of the Missions" by Father Johannes Hofinger, S.J. (Notre Dame 1958). The importance of liturgy in the mission Apostolate together with the need of liturgical adaptation are also the main reasons why the International Study Week on Mission and Liturgy held in Nijmegen, Holland, September 12-19, is of such importance for the future of the missions. It is in connection with this meeting that we are attempting in this article to examine some basic

principles which should lead the way toward a clear view of the practical problem of adaptation. If we fail to set off on a clearly marked route we run the risk of getting lost in the maze of practical needs and making some unfortunate mistakes.

The Holy See and Theology

The well-known address by Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, at the International Exposition in Brussels, on August 19, 1958, is especially significant:

"The missionaries will leave the neophytes within their own native ambient, and respect every resource of the aboriginal civilization and culture, provided only that the institutions or customs are not clearly opposed to faith or morals. This is only an echo of the instruction issued by Propaganda to the first Vicars Apostolic of Asia in 1659: 'You must not make the slightest effort or try in any way to persuade the people to change their rites, their customs, or their ways of life, as long as there is no conflict with religion and good morals'."

The cardinal goes on to cite various pertinent pronouncements of Pope Pius XII, closing with the words of Gregory the Great, "Diversity of custom detracts not at all from Holy Church, provided that there is unity of faith."

Exactly what is the theological principle which inspires this welcome extended to all human values? Theology teaches us that the sacramental economy of salvation—the Liturgy—was planned by Christ to be the prolongation of the salvific work which he began by the incarnation and will complete by his eschatological coming. But this work will never be fully accomplished unless in and through the conscious and fully human cooperation of men, since it is the final valorization of the mystery of the incarnation. Yet this becomes difficult as long as the sacramental forms awaken little or no psychological response within the recipient, and everything takes place in an utterly foreign cultural "language" (understood in the broad sense as the whole Church of forms and words) which makes no appeal to the cultural and religious archetypes of a people.

This is why in the early Church—in fact, up until the Council of Trent—the liturgy was considered the foremost, if not the only form of Christian catechesis, as Father Hofinger has pointed out in his book. This is another reason why the liturgy must be adapted to the recipient's capacities to receive and respond. The sacramental grace which comes down from heaven ought to become incarnate in the personal and social culture of the particular human group which has assembled for the liturgical celebration and which is pursuing his grace in the form of worship, as well as personal and social religious values.

This, then, is the twofold objective foundation for the adaptation of worship to the social patterns and cultural forms of different peoples:

- 1) the requirements of catechesis and
- 2) the need for an incarnation in the values of human cultures. There are other reasons just as important, but for the present we will devote ourselves to these two. From the very moment the liturgy ceases to be the conscious and full encounter between a particular people and the God who saves, it ceases to play its absolutely primary and all-comprising role. It is no longer worship "in spirit and in truth," (John 4, 24) and we are confronted with an urgent and inescapable problem of adaptation. How is it to be solved?

Liturgy: Work of God's People

There are, of course, different approaches and worthwhile definitions of the liturgy. But for our purposes it ought to be envisioned first of all as a work of God's people.

In his book "*Le sacerdoce dans le mystère du Christ*" (Editions du Cerf, 1958) Father Lecuyer has established that the primitive Church and the Fathers knew of only one true Priest of the New Covenant: Jesus Christ. And the first sharer in Christ's priesthood was the Christian people. According to this point of view the priestly ministry functions as an intermediary between these two, as the specialized instrument wherewith Christ builds up and fosters his priesthood among the faithful. The whole point is that it is God's people as such, as the community of salvation, which forms the object of God's purposes; hence, individuals or institutions have to be understood as functions in this body.

Here is a perspective which marks out the New Testament as something quite different from either the Old

Testament or paganism. The royal priesthood of the faithful, conferred in confirmation, as well as the worship seen as the proper act of this priesthood, are primary values, more than they would be in any strictly "clerical" notion of the Church's program of worship. The chief reason why the priest is ordained by God to a special share in Christ's priesthood is to enable God's people to accomplish the worship which is its right and duty. In other words, the priest presides over Christian worship precisely in order to make the liturgy a real work of the people.

This worship ought to give fullest expression to the people's "devotion," their dedication to God, and their response to the salvific working of his Spirit. Thus it will become truly their own; but does this not involve performing the worship in their own language, their own worship patterns, their own cultural traditions, and their own social structures? Once we have gained this insight of Scripture and the Fathers, and come to look upon God's people in the main as an assembly convoked (*ek-klesia*) for purposes of worship, then will we realize that they cannot share fully in this worship and hence in redemption, unless it is performed in the worship-forms and language, etc., which are familiar to the community.

Such a fundamental outlook will cast new light on liturgical regulations. Liturgical law and precise rubrics, necessary as they are, do not comprise the whole liturgy. Today we are on the way to a more realistic attitude, and a liturgy that is alive and adapted to the needs of time and place under the guidance of the local bishop or the regional hierarchy. We West-

erners have difficulty taking up this point of view, despite the fact that it is the only tenable one theologically, and the only possible one in mission countries. The presentation of the liturgy as a vast complexus of rubrics does not help the peoples of Africa and Asia to mature in the true sense of worship. Their impulse and instinct for worship would wither in such a legalistic atmosphere, and with it the possibility of building a worshipping community. This does not mean that they would balk at precise liturgical regulations. On the contrary, you will find nothing more rigorously defined than the Buddhist liturgy or African tribal ritual. But they have always retained that certain leeway allowed for the inspiration of the moment or for adaptation to special circumstance. And this margin of freedom is always securely safeguarded from abuse, since every act of worship is always nourished and governed by the vivid sense of worship, the sense that we Westerners have lost. As long as the worshipping community cannot fully enter into the act of cult as a common and living experience both of God's redeeming encounter with his people through the forms of worship, and also of a spontaneous activity on their part, we have not reached our goal.

For a more thorough research into this subject we now have the excellent book of Father Vaggini, OSB, *Li Senso Teologico della Liturgia*, Rome 1957.

Native and Christian Worship

This principle of the privileged place of the worshipping community has very important applications in the missions. "Adaptation" always means adapting one factor to another

which serves as the guiding norm. Yet, despite all the instructions of the Holy See mentioned earlier, we have often thought it our duty to uproot every bit of native religious practice; being "pagan," it therefore had to be abolished. Fortunately this negative attitude has changed. Pope Pius XII gave firm voice to the truth in his statement of June 14, 1951:

"While it is true that the Church is calling these peoples to a higher civilization under the aegis of the Christian religion, she does not go about it like the man who thoughtlessly hacks away at a magnificent tree and ends by destroying it. She is rather like one who grafts goodness onto a wild trunk, and bides her time till she can gather from it richer and sweeter fruits." The tree of native culture should be left standing, free to sink its roots deeper into the soil of its traditions, while the faith works from within, transforming the fruit which this particular people will bear for the Church and the great family of mankind (*gratia supponit naturam*: nature is the foundation necessary for grace).

The central issue revolves about the legitimacy and irreplaceable value of the native spirit and culture. God Himself has intended them as variegated manifestations of His own infinite perfection. Thus they possess a meaning and worth that surpasses any folklore value. The particular contribution of these peoples to the worldwide enrichment of man will spring from their own special spirit left in all its purity and native force. And it is in the realm of religion that this special spirit shows itself most strikingly. The studies of Jung and Mircea Eliade, among others,

leave no doubt that the religious archetypes are those most deeply rooted within the soul of each people. This holds true in the East and in Africa, the lands of today's missionary labors. Among these peoples it is the religious instinct that is the deepest human impulse; individual and social life alike are shaped by this common instinct toward worship.

From everything we have said thus far it follows that on the one hand the special native religious sensibility of these peoples are the predominant factor in their makeup, and on the other hand the one element calling for the greatest respect from missionaries. They are like the call of their *anima naturaliter Christiana* to Christ, the means by which the Father prepares in advance for the arrival of his Son. This perspective brings a change in the missionary apostolate: the missionary has to study and respect this profoundly religious and "pre-Christian" character in the different cultures. He must aim at becoming the man who can "translate" for them the Word of God which he brings to them; and then incorporate their religious resources into the heritage of the Church by "translating" worship and instruction into the terms of their special religious sensibility and traditions.

According to this biblical and patristic point of view, the various nations take their rightful place among God's people only when they can praise and worship him in their own proper language and religious forms, and thus pay the homage of their own special spirit to the Lord of the Universe. The heavenly Father has endowed them with this specific sensibility in order to receive from them

this particular worship. Conversion to Christianity must never entail a loss of their worship, as is the case at present, but should instead bring their worship to a higher perfection where it will attain the full growth which hitherto it lacked (always provided that their customs etc., are not really opposed to faith and morals, as Cardinal Agagianian pointed out in his aforementioned address).

The rites of clan initiation in Black Africa, for example, bear a striking likeness of purpose and ceremony to our rites of Christian initiation as understood and practised in primitive times. Yet, when administering Baptism (using the less appropriate infant form for adults) we have missed the opportunity to Christianize one of the most precious treasures of Africa's religious heritage. This does not imply that everything is "ready for use" without discrimination, or that magic has not contaminated many ceremonies. But the difficulty is that for too long now we have hurled the stigma of "magic" at many rites which are simply natural worship, the spontaneous behavior before God of people who feel his presence everywhere. Many other elements ready for immediate, positive adaptation could be mentioned: the vivid sense of community (foundation for a sense of the Church), ancestor worship (cult of the saints), the feeling for symbolism and ritual, the awe of nature and its forces, filial piety and the sense of gratuity. It can in general be said that the urge to express a higher meaning in things through symbolic forms and thus enter into a vital contact with the world of the irrational and the divine, is a far cry from magic; it is simply human (although well-nigh incomprehensible to

we Westerners, deformed as we are by Descartes and rationalism), and lies at the base of all sacramentalism. It is, in short, ready to be adapted into true worship.

Relative Value of Western Ways

We Westerners are naturally going to have a hard time espousing so un-Western and therefore so apparently revolutionary an outlook. Yet our own history verifies it. The Roman Church started off as a Greek Church and stayed that way as long as the culture of the common people was Greek. Only in the 4th century (some say round about 250) it switched over to Latin, for the same reason: that the current culture has become Latin. After the Peace of Constantine in 312 the Church set about Christianizing the imperial institutions of the time. The language of the chancery was adopted as the liturgical language, and the court ceremonial was taken as the model for the papal liturgy, as the *Ordo Romanus I* so clearly testifies. After this several quiet centuries of formalization set in.

When the Carolingians imposed the Roman liturgy and usages on the nations beyond the Alps, there was from the beginning a strong effort to preserve as accurately as possible the bookish import of the Roman liturgy. But the Germanic peoples little by little adapted the foreign import to their own religious tastes (even beyond what would be expected as a reaction to having their own native worship suppressed by force) and wrought so profound a change upon the primitive Roman rite that at the close of the Middle Ages little more than the framework remained. As we have proved in our studies on the Ordinary

of the Mass, the Mass rite was interspersed with devotional prayers. Numerous "pagan" ceremonies were Christianized, (processions, rites of marriage and confirmations, sacramentals, usages of the liturgical year, etc.).

During the Counter-Reformation after the Council of Trent the West suffered one of the most tragic setbacks in its history: the cleavage between worship (now a clerical and "official" affair) and piety (a private affair). On the one hand you had the "exercises of piety" of the people; on the other, the "Church services" performed by the clergy. We have become so accustomed to this state of affair that we think it the most natural thing in the world. The consequences are enormous.

First of all, we have lost to a large extent the true sense of worship, the instinct to approach it, not as a purely ritual and exterior performance, but rather as something involving the whole man, sweeping up all human and social resources in an ascent of the community to God. We have come to look on it one-sidedly as a descent of God's grace through the offices of a go-between who performs the worship all by himself, while the faithful do nothing but "assist." Secondly our sense of community worship, leaves us with no feeling for the organic unity between worship and catechesis. These are just a few points with the purpose of indicating convincingly just how relative is the value of the Roman liturgy in comparison with the Oriental rites and the worthwhile elements to be found in the native worship of mission peoples. To go into details would carry us too far afield; suffice

it to say that the arguments are many and conclusive.

The Roman Liturgy is a typically Mediterranean form of worship that has been Germanized, which bears all the injuries wrought by the last few centuries of Western history, and as such is hardly equipped for the urgently needed adaptation to the needs of mission peoples, with their outstanding sense of sacred and of mystery, their organic unity between worship and religious instincts and the whole of personal and social life, their religious spontaneity, their need for a certain margin of freedom and adaptability of detail, their sense of community and consequently their need for active participation as a real share in the great mystery of the worship celebration. The fact that so many millions of mission peoples already employ the Roman rite does not change the problem at all. What Father Robert Sastre has expressed for Africa holds true for other mission countries as well: "It is a fact that millions of Negroes are living the Roman Mass. . . . But what we must ask is whether they live it by renouncing all that they are, or because they find in it the fulfillment of their deepest aspirations." His conclusion is that "the Roman celebration does not fully correspond to African spontaneity." (*Liturgie remaine et negritude in, Des Pretres Noirs s'interrogent*, Editions du Cerf, 1956.

Aggravating this inadaptation is the rising resentment by the colored peoples of the hegemony of the West in all fields, even in the domain of worship. During the colonial period they might have been disposed to accept without question the worship forms of the West. But now that they are

becoming aware of their own national values, they have learned to distinguish between the permanent and supranational message of revelation and the typically Western worship forms and institutions in which this message was incarnate during such-and-such a period in the history of salvation. These forms are not at all suited to their religious sensibility, and have undergone a cycle of decay and repair, even in the West. At this moment in the history of the missions, and indeed of mankind, it would be highly imprudent and impractical to resist a movement so visibly inspired by the Spirit of God.

Oriental and African Liturgies

This may all have sounded rather negative, yet it is an indispensable preliminary to a sound answer to the adaptation problem, and will serve to give the proper urgency to the positive principles. Of these problems we have already viewed the first and most important which is the religious sensibility proper to the mission peoples, and its unchallenged primacy. To complement this fundamental datum taken from general anthropology we should add another one, specifically Christian. Worship is indeed a response to God's call, and as such it must be fully adapted to men's capacities and culture—it must be fully human, as we have already seen. But worship is something more. It is before all else an outburst of the divine within human history and the continued incarnation of the life of Christ in all the forms of human culture. This incarnation is not restricted to the sacramental signs and those primary ecclesiastical institutions established directly by Christ himself. It extends to the process of fitting these realities into determined histori-

cal surroundings, the historical framework of the primitive Church where these sacramental mysteries took shape. Christianity could never disown its Jewish ancestry or its first coming of age during those decisive centuries of earliest history. These are two factors that have marked the Church forever.

And we will discover that under the guidance of the Holy Spirit during these centuries which formed the Church's permanent character these processes of becoming aware of her mission have been diversified into different traditions. All were genuinely Christian, but each was better adapted to their own special "accent" in the human response to God's call. So it was that the great liturgical and disciplinary families came to distinguish themselves in East and West. They constitute a real enrichment of the Church and the revealed message is so rich and full of infinite virtualities that the expression of the inexhaustible riches of Christ will be all the better assured if they can be incarnate under various forms.

It was only later, under the influence of all-too-human forces, that these families of the different traditions turned into "separate churches." And so, a situation which in itself was inevitable and even advantageous in every respect, became grievously compromised. A kind of inbreeding set in and the different traditions turned in upon themselves; the result was "national churches." They cultivated their own particularities for their own sakes rather than in function with the whole body, and shut themselves up in hostile seclusion from the influences of other traditions and churches. The Ethiopian rite is a good example of this, for it is perhaps the most primi-

tive and therefore the most suitable for adaptation. We should not allow the nationalistic staleness which has made it the rite of the Abyssinian Empire blind us from seeing here the rite providentially prepared perhaps for Negro Christian Africa. Whenever we speak of rites or families of Christian tradition, we are going to have to prescind from the momentary particularities of the "separate" or "national" churches.

This brings us face-to-face with a factor of utmost importance for the solution of our problem of the adaptation of worship in mission countries. No answer would be possible if we fancied that we could simply think up or create a set of brand new forms. Conversion always means entering a Church already possessed of certain concrete traditions. A new Christian community comes in from near or far to join one of the *Ecclesiae Matrices*, one of the primatial churches. Naturally the Church which has brought the faith will be the one bound to it by the closest ties—in the case at hand it is the Roman Church, with its own Western traditions (certain parts of India excepted). But we have already seen that the typically Western liturgical and spiritual forms of this church cannot be adapted to religious sensibility and aspirations of these nations, which are daily becoming more conscious of their own personalities. This obliges us—for the good of the Christian Churches and the future of the Church universal—to open the door for some understanding and contact with the Oriental rites.

The first thing that strikes a person who sets himself to compare the cultural aspirations in mission countries with the Oriental rites (and their extensions in monasticism and eccle-

siastical institutions), is their deep affinity. This is no superficial resemblance, but belongs to the profound religious sensibility which give all the "tonality" to the rites and texts. We are sure that anyone who has studied them would agree with us. The Syriac rite, for example, has remained so close to the primitive Church, so biblical and "basic," without having been stamped with the mark of any particular culture, yet at the same time it is so close to the Moslem world, that it would be a criminal oversight not to consider it when working out adaptation in this area. The Byzantine Liturgy is so Oriental in its structure, and yet universal in appeal and richness, that it appears to us ready-made as the ideal ground-plan for worship in the Oriental countries. The Ethiopian rite has remained primitive, yet suited to Africa, that it is not only available for the needed adaptation, but has already succeeded in solving the problem for Africa. It is the only authentically Christian rite, dating from the earliest centuries, which has been able to endure and even prosper against the opposition of Islam, which at the present moment offers the greatest threat to Christianity in Black Africa (it claims two new followers for every one new Christian).

What, then, is to be the role of the Oriental rites? It bears repeating that we are not simply digging up a collection of national folklore; we are searching for different ensembles of liturgical, spiritual, and disciplinary traditions and forms which are authentically Christian (perhaps even more so than those of the West which have been so altered through the course of the centuries), and which could serve as foundations or frameworks for the incorporation of new Christian churches.

ches into the Church universal. There is every advantage if the framework is already well adapted or prepared, because it will be in harmony with the people's own religious aspirations. These can be achieved through adaptation, and their contribution to the Mystical Body of Christ will be guaranteed. This does not mean that we must switch over at once, but it must be the aim which we will strive at prudently and finally attain.

Exclusively Western Formation

We have presented no more than an outline, but it would have been a deviation from our intention to enter into detail to prove all the statements made. Nor do we wish to make light of the difficulties confronting such a program of action. One of the most formidable is the exclusively Western formation of our missionaries. If the missionary's task is to build the Church upon a native hierarchy and spirituality, it is important for him to assimilate the native mentality and pursue his formation within this atmosphere.

Besides this general de-Westernization (a term coined by the great African Catholic leader, Alioune Diop) in the formation of future missionaries and of their methods and approach to the problem, each ecclesiastical province should set up a liturgical committee of experts—not just to keep a watchful eye on native worship practices—but also to blend them gradually into the Christian framework of liturgy and discipline. The first effort in this direction will perhaps take the form of para-liturgies (in the best sense of the word), as forerunners of the authentic liturgy. But at the same time a fairly broad margin of liberty should be given to the Ordinaries to try different forms

of adaptation at the suggestion of the liturgical committees.

In the meantime we will start with what appears most urgent and at the same time most easy: The adaptation of the liturgical year to the spirit and cycle of native feasts, adaptation of the Psalms to native music, correction (if necessary) of the chants and ceremonies to promote active participation so that the people themselves can take a hand in this work of integration. All the while we must not forget that the object of all this work of adaptation is not a hodge-podge of liturgical usages, but an organic body of cultural, disciplinary, popular, monastic forms of Christian life, which are enlivened from within by the native religious sensibility.

What Father J. Malula, a native priest in Leopoldville, Belgian Congo, has to say of Black Africa is equally applicable to other mission countries:

"In this imported Christianity we have not always distinguished what is divine from what is simply Western. A custom is not Christian by the very fact that it is Western. Some Africans are asking if the time hasn't come to cast aside whatever is purely Western in the Church as it now confronts us, and retain what is divine, what is of Christ.

"We are witnessing an alarming multiplication of religious sects... One of them is even preaching a racial messianism: Christ is the prophet sent to save the Whites; Kibangu, the prophet sent to save the Blacks.

"With things coming to such a pass, the adaptation of the Gospel message is forced upon us as necessary and urgent. . ." (*"L'ame bantoue face à l'Evangile," Vivante-Afrique, Aug.-Sept. 1958*).

Reports and Comments . . .

Liturgy Training Classes At Madras Catholic Centre

ONE of the resolutions passed at the Study Week on the Liturgy ("Active Participation of the Faithful in the Liturgy of the Church") held in December 1958 at the Catholic Centre, Madras, is that "a definite program of action, suited to each parish or institution, be made by each one of us, in consultation with Leaders in this field, and under the guidance of our Bishops, so as to develop active participation in the Liturgy in as short a period as possible," cf: "Active Participation of the Faithful in the Liturgy of the Church," Catholic Centre, Madras. p. 64 sqq.

In order to implement, in some measure, this resolution, with the approval and blessing of His Grace the Archbishop, 'a definite program of action' for liturgical education was initiated in the Archdiocese of Madras-Mylapore, in the form of Training classes for lay commentators at Mass. It was felt that unless each parish and institution was provided with a couple of lay commentators mentioned in the latest *Instructio* from the Holy See, little progress could be expected in the Liturgical participation of the faithful. It was also felt that unless vernacular hymns suitable for the various parts of the Mass are taught, the liturgical participation would not create that interest and enthusiasm which it normal-

ly should. Again, it was felt that these hymns should be in good classical style rather than in the popular one, called the 'Cinema style.'

Unfortunately cases are not wanting where vernacular hymns composed to the tunes of the Cinema songs are being used at Mass as well as at other services. This was being deplored even by the laity. And so, good classical-style hymns were to be taught. By classical music in South India we usually mean 'Carnatic' which is usually considered very difficult to practise. But there are many simple choral pieces which can be executed even by a whole congregation gathered in a Church. A few of such were selected and with the composition of suitable verse a few simple hymns were introduced. The Training classes were thus to include the teaching of suitable hymns for Mass.

His Grace the Archbishop issued a circular urging parish priests and heads of Institutions to make extensive use of these training classes and send at least one delegate from each Parish and Institution. The fees for the course and other expenses would be met by the respective Parish and Institutions.

The First Training Class was held on April 14th at the Catholic Centre, and twenty-four Parishes participated.

Fifty students were enrolled. Classes were held from ten to twelve in the morning and from three to five in the evening. In the morning, instruction was given by Very Rev. Msgr. R. Arulappa on how the various booklets prepared for the active participation were to be used by the leaders, taking into consideration differences in the level of education and in various Parishes. More time was devoted to teaching hymns, since even the simple Carnatic style hymns, required a great deal of attention and effort to learn by memory.

The interest in the classes was so great that the students asked for a follow-up a fortnight later which was organized again by the Catholic Centre. The day commenced with community Mass in St. Mary's Co-Cathedral which gave a practical demonstration of what was being taught. The hymns learned previously were sung and the prayers were led by Very Rev. Msgr. R. Arulappa. After this course the students, in order to perfect their knowledge of the hymns, and to hear more asked for additional classes.

An initiative has thus been made, and an enthusiasm created in this important activity. We must contrive to keep it up.

It has now been suggested that a full week's course may produce more lasting results. This course will be held some time during the cooler season and possibly during the holidays of December or January. It is hoped that with this week-long course a definite step will be made towards bringing the liturgy even to the simplest faithful in parishes.

It may be noted that these classes may help towards bringing out manuals of prayers and hymns for Mass which may be uniformly used in Parishes and Institutions. The need especially for a standard manual of Sacred hymns has been felt for a long time and we hope that it may be a reality in the near future. It is gratifying to note that participants in these classes have already begun teaching hymns to children in some Parishes and Institutions.

Msgr. R. Arulappa

Christ in the Theology of St. Paul

STUDIES on St. Paul are not rare. And since the teaching of St. Paul is so rich, we may always expect to find new treasures. But this book proves even more interesting because of the particular approach to the gradual evolution of St. Paul's thought on Christology.

Where others have divided the subject into the categories that they themselves have superimposed on it, our author seeks to obtain a truer

picture of St. Paul's work by dividing it into three parts (Christ the Savior; The Gift of Christ; The Mystery of Christ) following the chronological order of the epistles and sees each part as a distinct attempt by St. Paul to form a synthesis.

The book has already been acclaimed as a classic. Its rapid promotion to a second edition in the French original is evidence of its value.

Missioners will be attracted by this book in a special way since it treats what is the very core of St. Paul's and their own teaching apostolate,

"to announce among the Gentiles the good tidings of the unfathomable riches of Christ" (Eph. 3:8).

Rev. Martin Ramsauer

CHRIST IN THE THEOLOGY OF ST. PAUL. By L. Cerfaux. Herder and Herder 1959, pp. 560, \$7.80

Konfessionskunde

A previous English edition of Algermissen's *Konfessionskunde* appeared under the title *Christian Denominations* (translated by Rev. Jos. W. Grundner), published by B. Herder Book Co. 1948."

It is not our intention to "review" here this standard work; nor does it need any recommendation: Algermissen is known to anyone who sought reliable information on Christian religions. That *Konfessionskunde* appears in a seventh edition is a splendid testimony to its quality and usefulness. There is no other book which would serve the same purpose in such a learned and objective manner. Completely revised it offers us up-to-date information.

The reason why we consider the book of particular interest for missioners (and not only for houses of studies and research) is because the missioner is frequently faced with the activities of various Christian denominations within his parish. What is their belief, their origin and their practices? And what, in consequence, are the points the Catholic priest has to stress and to explain more carefully in order to protect his Christians and catechumens from new dangers.

We hope that this seventh edition will also be translated into English to be of greater help and wider use in the Missions.

Rev. Martin Ramsauer

KONFESSIONSKUNDE. By Konrad Algermissen. Bonifacius-Druckerei Paderborn, 7th edition (completely revised) 1957, pp. XVI+948, DM38.

Classic Work on the Mass in One Volume

IT is generally recognized that Father Jungmann's work on the Roman Mass is the most authoritative and important work ever to appear on that subject. The author's task is to make the present form of the Mass understandable through a masterful expose of its history. Historical research and presentation are here employed in the service of the religious deepening of the present age

while at the same time, the book is a reliable signpost for the future. It is Jungmann's particular talent to employ great personal prudence in allowing the historical facts to speak for themselves. In our case, these facts demonstrate clearly that the Mass of today is the result of a rich, but not always even, historical development. In the further development of the Mass rite, the results achieved

did not always arise from the desired knowledge of the core of the celebration itself. And from the historical evidence, it becomes clear that the liturgical rigidity of the last centuries cannot be the result of a permanently decisive solution which is the final word of the Holy Spirit on the matter and must thus be preserved unchanged forevermore. In this connection, it is amazing how Jungmann shows from the Mass problems of the past the path for future development.

It is here that we see the great missionary value of Jungmann's work. It can hardly be considered a good sign that the missionaries of the last centuries either didn't see the problems of missionary worship clearly enough, or hesitated to say that what they found was indeed a serious problem. The Mass celebration was too often considered as something final and, in every respect, sacrosanct. But today there has been no hesitation to determine what are justifiable demands in respect to the necessary and potential improvements in the Mass form in present day missionary situations. Father Jungmann's attitude is exemplary of a genuine Catholic combination of awe before the inheritance of a long history and the pressing missionary need of the present.

Seldom does a strongly scientific work of German character attain an international readership, but such is the case with Jungmann's book. The two-volume original work went through four German editions and has been

translated into all the important languages of the Christian West and that in spite of the extensive scientific apparatus which not only made the book expensive but also gave the average priest the impression that the book was more to be admired than actually read. Also, in its original form with its scientific presentation, it was clear that few missionaries would be able to devote the necessary time and study to it. One had to be satisfied that the seminary library had the book, and that it was taken into consideration in the seminary course.

The present abridged edition is a genuine adaptation of the original. It was prepared by Charles K. Riepe, a student of Father Jungmann under his personal direction and is intended for readers who want as much as possible of the substance of the original without the scientific apparatus. The whole edition has been once again thoroughly revised, enhanced, and shortened for the needs of a larger readership. Thus a readable text has arisen for which one may be thankful to the reviser.

The price of the book still leaves much to be desired, but perhaps a less expensive text may be produced in the future. This would be advantageous for the missions. We still hope that this book in its present form will be able to bring its message to a larger readership than would otherwise have been the case.

THE MASS OF THE ROMAN RITE. By Joseph A. Jungmann, S.J. Translated by Francis A. Brunner, C.S.S.R. Revised by Charles K. Riepe. Benziger Bros. (N.Y.) 1959, 568 pp. Cloth \$10.00

Communist Policy

The Sino-Soviet Cultural Drive In Asia

THE USSR and China are making determined efforts to extend their influence in Asia through the commercial distribution of cheap books and films. The majority of Soviet books sold in Asia are published in English, but more Russian classics and contemporary Soviet books are being translated into Asian languages. Soviet efforts to train Oriental linguists, and the presence of Asians in various institutions in the USSR, are beginning to bear fruit. Chinese books find a ready-made market among the Overseas Chinese communities in such countries as Cambodia and Malaya. China also produces works in English, French and the Asian languages.

India is one of the main targets of the Sino-Soviet book export drive. It has been estimated that about four million Russian and two million Chinese publications are now distributed in India every year. Most are sold through the Communist-owned "People's Publishing House" in New Delhi or through Left-wing bookshops.

Indian readers are also urged to buy Soviet periodicals in English such as *New Times*, *Culture and Life*, *Soviet Woman* and *International Affairs*, and a series of booklets supposed to have an appeal in India, such as

Soviet Turkmenistan, Soviet Kazakhstan and *A Journey through Soviet Armenia*. Chinese books, offered through the same channels, include Chinese grammars and conversation books, collections of policy documents (Mao on "The Imperialists are Paper Tigers"), poems by Mao and Kuo Mo-jo, some books for children, and Chinese recipes.

The Chinese and Soviet Embassies in India publish fortnightly illustrated magazines, *Soviet Land* and *China Today*, which claim sales, at low prices, of about 200,000 and 6,000 respectively. The Soviet magazine is published in English, Hindi and ten other Indian languages, and the Chinese in English and Hindi. Most of the Chinese and Soviet diplomatic posts in Asia produce similar magazines, which are sold cheaply or distributed among selected public figures and students. Soviet books in English are also on sale in Burma. Following the publication of the first Russian-Burmese dictionary in the USSR last year, over a dozen works have recently been translated into Burmese. They deal with life in the USSR, the Soviet Constitution and economy, and include several works by Lenin, a textbook on tuberculosis,

and several books for children. Even some English classics are being sold in India. Not all Soviet books sent to Asia, therefore, are political or propagandist. The object is to encourage people to buy cheap classics, textbooks and children's books in selected Left-wing bookshops, where less innocent literature is also offered.

Communist China is the main source of Chinese books for Asia. A White Paper issued in Singapore in April pointed out that most of these books, even novels and classics, were slanted to influence Asian readers in non-Communist countries:

"The examination of books being imported into Singapore has revealed that certain publishing houses—the majority of which are in mainland China—are consistently exporting to Singapore books, both ancient and modern, literary and scientific, which are tainted with Communist ideology."

Examples were quoted of Chinese classics being cut and edited. An introductory note to one book explained that as the author had opposed the revolutionary forces of his time, the "reactionary chapters, paragraphs and phrases" had been cut down or deleted to about one-tenth of the original book. The editor of another book, *Strange Stories from A Chinese Studio*, declared that the author had been guilty of "manifestations of idealism", which had necessitated a number of deletions. History books and dictionaries are also heavily slanted.

Communist book sales in non-Communist Asia are stimulated by exhibitions, usually organized by the Chinese or Soviet Embassies. These exhibitions often precede the opening of a new

library or reading room at the Embassies. One such exhibition, said to herald the establishment of a permanent Soviet library, was opened in the Soviet Embassy in Cambodia on April 20. A similar exhibition was opened in Colombo on May 12 as part of the program of activities organized under the Soviet-Ceylonese Cultural Agreement.

University exchanges are another channel for the distribution of Soviet bloc publications. The Social Science Library of the Soviet Academy of Sciences in Moscow, for example, is reported to be exchanging publications with more than a hundred institutions in India. Recent Soviet aid to the Bombay Institute of Technology included the translation of Soviet textbooks into English for publication in India, according to a statement in the Indian Parliament on May 5. In December, 1958, the Chinese Ambassador in India presented the University of New Delhi with 12,000 books.

Rangoon University was recently given about 1,200 books about life in the USSR, published in Russian, English and Burmese. Surabaya University in Indonesia was presented with 350 books by the Soviet Embassy in 1956, and the Buddhist University in Cambodia was given a number of books, mainly concerned with Buddhism, by the Chinese Embassy in June, 1958. In October, 1957, the former Vice-Chancellor of Dacca University in Pakistan commented on the large number of Soviet books sent to students through the post. Most were in English and were printed by the Foreign Languages Publishing House in Moscow.

As with books, Chinese films find a ready market among the Overseas

Chinese. China, being one of the few Asian states with a major film industry, can compete with India in providing films for Asia. In Cambodia, foreign currency shortages and the low price of Chinese films work to their advantage. The *New China News Agency* has reported that a Chinese documentary film unit completed shooting a color film on Cambodia, which had "moving scenes showing the friendship between China and Cambodia." About a dozen Soviet films, some dubbed in Cambodian, were also shown in Phnom Penh in January. The Soviet film export agency has since been reported to have rented a theater there for showing Soviet films.

In Burma, determined efforts by both China and the USSR in 1957 and 1958 to show more films met apparently with only moderate success. According to the *New China News Agency*

about twenty Chinese and Soviet films were shown in Burma during 1958.

In addition to the export of books and films through commercial channels, the USSR and China have many cultural contacts with Asian countries, conducted through fellow-travelling "Friendship Societies" and through officially sponsored exchanges. The "Friendship Societies" are particularly active in promoting theatrical performances, film festivals and exhibitions, while most cultural delegations travel under official or semi-official auspices. In comparison with 1955-56, however, there appears to have been a falling off in the number of delegations exchanged. In the present consensus of opinion in Asia, the non-Communist Governments seem to be increasingly doubtful about the value of indiscriminate cultural exchanges, especially with China.

Justice In China

IN a series of articles published in the Mandalay newspaper *Myanma Lanzin* the editor, U Sein Win, described the proceedings in a *People's Court* in Peking which he had witnessed during a visit as a member of a delegation of Burmese journalists in the previous year. He commented:

"In my lifetime I have on several occasions attended trials both as a witness and a defendant . . . but none as peculiar as the *People's Court* in China. . . . In the trial of cases the Burma law-courts are guided by Statute Laws determined by the Burma Parliament, Court Ruling and the Burmese Dhammatthats (Common

Laws). . . . The British Courts are renowned in that judgment passed by them stems from definite rulings and laws. But there are some countries which believe that the retention of absolute power in the hands of the ruling government is a better arrangement than having law-courts which are invested with the right to administer justice independently. Red China is such a country."

The case observed by U Sein Win involved charges against the accused of oppressing the people at a certain village, robbing some of them at another date, and collecting information regarding troop movements of the *People's Army*. No witnesses were

called, the evidence having been collected on the spot by State officers. When the charge had been read, the judge consulted the file and asked some questions of the accused, who pleaded guilty on all counts, repeating his confession when members of the jury asked similar questions. The Government advocate dwelt on the seriousness of the offences and demanded severe punishment. The Defense counsel argued that penitence had been shown by an unqualified confession, and that the sentence should be light. The judge sentenced the accused to ten years' imprisonment and the forfeiture of the right of franchise for four years after release.

Questions which U Sein Win put to jurors concerning the manner of collecting evidence were dismissed as irrelevant because the accused had confessed. They added that "so far there has not been a single case wherein the accused has denied the charges laid against him." U Sein Win then pointed out that "in all civilized countries the accused, irrespective of his social standing, enjoys the benefit of doubt until his guilt is proved"; he was told that this was "an antiquated system introduced and followed in the capitalist countries." No criminal code has yet been published in the Chinese *People's Republic*, though work on a draft is said to have been completed. But the principles of judicial work, which is regarded as a form of "Socialist construction and transformation" and subject to campaigns for "rectification" or for "overfulfillment," have been forcefully expressed recently in the speeches to the *National People's Congress (NPC)* of the Vice-President of the *Supreme People's Court*, Kao Ke-lin, and the Chief Procurator, Chang Ting-cheng.

Chang Ting-cheng, reporting to the NPC stressed the concept that "the people are masters of the law." This means that a general standard of conformity to the State's requirements is demanded, supported by a system of mutual surveillance among citizens and aimed at reducing both indictable crime and civil recourse to the courts. The establishment of "mediation committees" for civil disputes and "public security and mediation committees" for minor criminal cases, under the guidance of the *People's Courts*, is a means to this end. It makes use of the pre-Communist tradition of "tea-house arbitration" by village elders; but unlike the revival in rural India (for example) of the settlement of disputes in the village panchayat, its object is not to secure cheaper and speedier justice so much as to "eliminate the surviving influences of bourgeois thought" and to increase "Communist awareness"—at the same time freeing judicial officers for productive labor. The actual difficulties faced by the ordinary citizen in securing justice are frequently illustrated in reports on efforts to reduce judicial work. During July and August, 1957, for instance, there was "an abnormal increase in the number of appeals received by *People's Courts* at various levels in Anhwei." In many cases part or all of the evidence on which conviction had been based was disputed.

"In handling these unjustifiable appeals, the judicial authorities at various levels in Anhwei pointed out to the persons concerned their mistakes, criticized and educated them, and firmly turned down their appeals. Those who violated criminal law in making unjustifiable appeals were given due punishment."

In Communist China, it is a function of the *Courts*, as Chang Ting-cheng reminded the *NPC*, to "advance the interests of industrial and agricultural production." This is done not only in the field of judgment but also by the importance attached to the principle of "reform through labor." Moreover, judges and "procuratorial personnel" were described both by Kao Ke-lin and Chang Ting-cheng as themselves taking part in labor, mingling with the masses, "engaging in production on the one hand and handling cases on the other." Judicial detachment is not a Communist quality.

The fundamental Communist principle that justice is conditioned by the class-conflict is not upheld without a struggle, and Chang Ting-cheng called for further efforts.

"The bourgeois legal concept which places law above class and politics, is in fact representing the interest of all classes, including the reactionary class. . . This kind of bourgeois legal concept had at one time become the main erroneous trend; but this, however, was drastically corrected later through the rectification campaign and the anti-Rightist struggle. We must, however, persist in the struggle against such a tendency."

Communist Tactics In Laos

THE campaign of international communism against the government of Laos, in which China, North Vietnam, the USSR and the European satellites have all taken part, has coincided exactly with the development of a vigilant attitude in Laos towards the internal activities of communism. The Neo Lao Hac Sat (NLHS) ostensibly adopted parliamentary tactics after being legalized, but it is in fact a "cover" party for two other organizations, the Phak Khoni Ngan (or Workers' Party), which appears to be the Laotian Communist Party in embryo, and the Lao Dong, the Vietnamese Communist Party. Presenting itself as a "Patriotic Front," the NLHS scored successes in the supplementary elections in May, 1958, which were largely the result of a clandestine indoctrination campaign organized on Communist lines which up till then had attracted little attention.

Thus warned, the chief non-Communist groups in Laos came together in a new party, the Rassemblement du Peuple Lao (RPL), while a party of young patriots, the Comité de Défense des Interêts Nationaux (CDIN) was formed with the aim of combating the Communist menace and defending the independence and free institutions of the country. It was the influence of this new spirit of vigilance in the government formed last August, under Prime Minister Phoui Sananikone, which gave the signal for Communist pressure from outside, in the first place from Hanoi.

An article published in the CDIN organ Lao Hakxa Sat left no doubt of the extent and nature of the Communist organization behind the NLHS, especially in the rural and remote mountainous areas. A politburo, it was revealed, supervises political work, paramilitary (guerilla) opera-

tions and mass agitation and propaganda. Cells are grouped in units comprising five to ten families under the leadership of a Communist cadre, with regular and compulsory meetings. Action is decided upon in the secrecy of central committees, and participation is enforced where necessary by intimidation and punitive measures.

"These threats are made concrete by the existence of small clandestine armed groups, which appear from time to time, sometimes heralding an execution, sometimes to administer a threat. Fear of the Party is also maintained by a scale of punishments known to all and summarily enforced. Those at present being applied in the rural organization of the Neo Lao Hac Sat are boycotting, re-education and trial by secret tribunals." Despite this organization—and especially now that its existence has been revealed—the Communist movement in Laos is probably not strong enough at present to attempt a seizure of power. There are not enough top-level cadres, popular support is lacking and efforts to penetrate the armed forces by manoeuvring the government into conceding

more favorable terms for the integration of the ex-Pathet Lao battalions have so far failed. At the same time, the CDIN represents an active, popular, and significant resistance to communism.

The NLHS and their Communist allies outside the country may, therefore, be presumed to be aiming in the present campaign at a reduction of the Laotian Government's standing and prestige, with the added object of regaining opportunities for subversion and obstruction through the Polish member of the International Commission which they wish to see reconvened. If outside pressure can eventually secure the replacement of the present Government by one less hostile to communism, the NLHS would no doubt be advised, and prepared, to await a more favorable opportunity for a coup. Such a policy would have the further attraction of postponing a bid for power until after the present administration has improved, with Western aid, the conditions and services in an economically backward country.

Amending The North Vietnam Constitution

AFTER less than thirteen years, the Constitution proclaimed for the "Democratic Republic of Vietnam" (DRV) in Hanoi on November 9, 1946, no longer conforms to the "ever-developing revolutionary struggle of the Vietnamese people." This was the official explanation for the drafting and publication of a new Constitution, as outlined to a meeting of Party cadres at the end of March by Hoang van Hoan, Vice-Chairman

of the DRV National Assembly Standing Committee. In fact the 1946 Constitution had been drafted at a period when the Viet Minh, still weak and isolated from the Communist bloc, were cloaking their Communist character. It was therefore much more liberal in conception than that of any other Communist State. The text of the amended draft, published in full in all Hanoi dailies and transmitted by the (North) Vietnam News

Agency (VNA) during the first three days of April, shows that in the course of this "struggle" even the pretence of ideas appropriate to a mood of liberation has become out-of-date.

A comparison of the chapters on the rights and duties of citizens (Chapter II in the 1946 Constitution, Chapter III as amended) is illuminating. The original Article 7 stated:

"All Vietnamese citizens are equal before the law and enjoy opportunity to participate in the administration and in national construction, each according to his or her abilities and character."

This is reduced in the amended draft (Article 22) to "Citizens of the DRV are equal before the law", thus acknowledging the fact of restriction of opportunity in the one-party State. Where the 1946 Constitution proclaimed (Article 12) that "The rights of property and possession of Vietnamese citizens are guaranteed", the new draft breaks the subject of property down into a large number of articles permitting various forms of ownership "according to law," i.e., as may be decided at any point in the "ever-developing struggle" by the State, equated for all effective purposes with the Party.

Although the opening sentences of Articles 14, 15 and 16 formally speak of State protection for ownership of land by peasants, and means of production by artisans and businessmen, in the next breath they deal with the establishment of "cooperatives" and submission to "Socialist transformation." The next Article limits effective ownership by prohibiting use of property in any

way the State may interpret as disruptive of the economic life of society or the State plan. Expropriations, discrimination among classes, and "Socialist transformation" have already made fundamental rights a dead letter, and the new Article 20 assumes that the right of the State to "purchase, claim or requisition" exists of itself. It adds the vague justification that it will be exerted "only in case of necessity and for the common good." Whatever interpretation may be put upon these amended provisions regarding ownership or the means of production in a state of transition, they are preceded by the declaration (Article 10) that "the State leads all economic activities according to a unified plan."

The expansion of the Constitution from 70 to 110 articles results partly from this hedging on rights and partly from a greater emphasis on duties and prohibitions. While freedom of assembly, association and demonstration are still to be granted, the duties of labor discipline, public order, and obedience to "all social regulations," for example, are effective qualifications. It is also thought necessary to add the following:

"38: No person is permitted to make use of democratic freedoms to infringe upon the interests of the State and people....

"40: DRV public properties are sacred and inviolable. The citizen's duty is to respect and protect them."

Another useful Article, No. 7, lays down that the State "severely punishes" all acts of opposition to the *People's Democratic* system. Unlike the old Article 11, Article 27 on the arrest of citizens says that an

arrest can take place only with the sanction of a "*people's organ of control*." It is not at all clear what such an organ is, unless it is a Party committee.

A new constitutional body is introduced, without preamble or explanation, in a sub-paragraph of Article 50. This is called the *People's Supreme Organ of Control*. In a subsequent Article (103) it is laid down

that this organ "exercises control and authority over all departments of the Council of Ministers, all regional organs, all persons working in organs of State, and all citizens, to ensure observance of the law." Throughout the verbose new document, small additions—such as the phrase "subject to law"—have been made to provisions which, without them, would stand in the way of absolute dictatorship. The law can easily be changed.

Red China's Borderlands

IN the case of Tibet, unlike that of Hungary, there has been no Communist self-criticism. The nearest that the Chinese have come to admitting "mistakes" has been in protesting their earlier patience and magnanimity. The alacrity with which the policy of postponing radical Communist measures has been abandoned is significant. If the Tibetans were demonstrably not ready for these "reforms" before the rebellion reached Lhasa, it would seem illogical to claim that they are ready now.

But Communist logic is different. At the banquet given for the Panchen Lama in Peking on April 14, Chou En-lai said of those who had rebelled: "In so destroying themselves they have in fact created extremely favorable conditions for the democratization of Tibet." This can only mean that the Chinese Government and Communist Party welcome the pretext for using their military power to exterminate opposition and force Tibet into the Communist pattern.

Violence has in fact been common in Tibet since 1950. Peking claims

that until March this year, it was defensive in character. Much of it—including, almost certainly, aerial bombardment—was in the nature of security operations and retaliation against the Kham tribesmen in Eastern Tibet who ambushed Chinese units, cut the new military roads, and in general acted as a guerilla resistance both to the fact and the methods of Chinese occupation.

Some of the Chinese violence was concerned with attempts to enforce social and economic changes in violation of the Sino-Tibetan treaty, and it was the opposition to these attempts which in 1956 led to the Peking undertaking that "no democratic reforms would be effected during the period of the Second Five-Year Plan" (that is, up to 1962).

The new development, according to an article in the *People's Daily* on May 6, is that the Chinese army has gone over "from the defensive to the offensive against these wolves who persisted in rebellion," thus

presumably exploiting the "favorable conditions" for imposing communism on a small and leaderless but resistant society. The political purge was accomplished immediately by the Chinese dissolution of the Tibetan Local Government and the transfer of its functions to the Preparatory Committee for the Autonomous Region of Tibet, the eighteen genuinely Tibetan representatives of which had fled with the Dalai Lama. The remainder of the operation can only be the direct application of force to the population. Referring to news of Tibet that had reached him in his exile, the Dalai Lama told a New Delhi representative of the Statesman on June 5 that "those who are left behind are being subjected to unbearable tortures day and night."

The violent imposition of "reform" on non-Chinese peoples is not new in the Chinese Communist program. The conflict in Sinkiang in 1952-3 had many of the features found today in Tibet. In both cases Peking encountered nationalist aspirations for self-government, the special resistance of nomad areas, and the traditional land-ownership of religious (in Sinkiang, Moslem) bodies. The Chinese military command in Sinkiang subsequently admitted "excessive harshness."

The official Chinese figure of "90,000 remnant bandits" wiped out in the north-west (Urumchi Radio, March 16, 1954) can be taken as a minimum. The protests of Chinese propaganda that the opposition in Tibet is unique (because Tibet is geographically adjacent, through India, to the "imperialist" world), are therefore unconvincing. But they have served to emphasize the fact that

Tibet is regarded as one of the border areas for which communism provides special theories, "solutions" and precedents.

A classic Soviet precedent for the conversion of a suzerainty concept inherited from the former regime into absolute Communist power was the Red Army's conquest of Khiva and Bokhara in 1920. Subsequently, forced collectivization in Soviet Central Asia produced disastrous economic consequences from which—rather than from the inhuman cruelty of the operation—the Chinese Communists have from time to time appeared to recoil. In fact, however, the Chinese have nowhere adhered more closely to Stalinist doctrine and practice than in the use of Marxism and the Nationalities Question as a textbook for the problem of the border areas.

Stalin's "nationalities policy" was essentially concerned with the attachment of Communist "Inner Russia" of all those non-Russian territories which, from the early 17th century onwards, had been absorbed into the Russian Empire. It applied to a whole area of borderlands, west, south and east of metropolitan Russia. In the west the later seizure of East Poland and the Baltic States during World War II, and the forced exactions from Finland, were Communist reconquests of borderlands once ruled by the Czars.

In Central Asia a program for integrating its alien peoples into a centralized Communist State encounters the same factors whether it is carried out from Russia or from China. There is the opposition of religion and of indigenous social customs. There

is the undeveloped nature of the area, sparsely populated but with potential resources inviting colonial enterprise. In general, the traditional ways of life, occupation and political organization in the Central Asian lands show the minimum of compatibility with communism; and Communist impatience therefore produced the doctrine that in this case society could be made to pass from "feudalism" to "Socialism" without an intervening period of capitalism. A necessary corollary of this theory is that class leadership is supplied from outside, since there is no existing proletariat.

In such a pattern the various forms of local nationalism have no chance of expression and being extremely tenacious, these become the chief official enemy. In 1923, when the policy of exploiting Central Asian resentment of previous domination was still emphasized, Stalin declared that "Great Russian chauvinism"—the continuation of the dominant attitude—was "the principal force impeding the merging of the republics into a single union."

By 1934, in the period of forced collectivization, he was asserting that the danger from local nationalism was as great as that from Great Russian chauvinism, and the difference between them merely academic. Thereafter local nationalism became in practice the chief candidate for suppression, and in the rewriting of the history of the borderlands the Czarist conquests came to be represented as a contribution to Communist unity. Similarly in Tibet, after periodic warnings to the Communist cadres against exhibiting "Great Han chauvinism," Peking now bases the pro-

spects of Communist "advance" upon claims inherited from previous dynasties.

The possibility of any genuine "local autonomy" under the Communist system was, in fact, precluded from the outset. Mao's statement in 1949 that "the third road does not exist," was anticipated by Stalin in 1920 when he declared that for the border regions "there is no third course" between dependence on "proletarian Russia" and on her opponents. He went on, in words that have been echoed in Chinese polemics on Tibet:

"The so-called independence of so-called independent Georgia, Armenia, Poland, Finland, etc., is only an illusion and conceals the utter dependence of these, apologies for States on one or another group of imperialists."

In 1920, the exposure of Russia's borderlands and the fact of intervention against the revolutionary regime were "excuses" which cannot be claimed by China in 1959. For Stalin's "life-and-death struggle" the Peking Communists have only been able to substitute the menace of Kalimpong. But the program for the borderlands is the same.

The "special nature" of Tibet, producing in India (for example) what Mr. Nehru called "instinctive" responses, is irrelevant to the Communist theory. All that is special about Tibet is the degree of resistance, human and geographical, which the Communists encounter. On that factor will depend the scale and the results of the Stalinist "mistakes" to which the Chinese are now committed.

*Editorial comment from Catholic
Papers in the Far East —*

Press Review

Malayan Catholic News

The Great Leap Backward

INDIA'S government-sponsored birth control program has met with "general laughter," Prime Minister Nehru said recently. . . In Red China, contraception roused so much opposition even from a population long accustomed to bow down to every whim of their Red masters, that it had to be scrapped. . . Singapore's underprivileged have stayed away from local FPA clinics in such impressive numbers that the Family Planners have despaired of collecting enough funds to carry on, and beg the Government to take over. . . The basic reason for the failures in all three countries is something the Planners still refuse to accept—Eastern people couldn't care less about this highly publicized sample of "yellow culture."

Today what is wanted more than anything is a positive, not a negative, solution to our difficulties. The contraceptive sterilization program for solving Singapore's population problem is 100 per cent negative. If there is a shortage of socks, common sense points out that a factory should be built to make more socks. "Not at all," FPA says: "Why not just cut off the feet of all people who need socks?" This solution for making the number of feet fit the number of available socks is eminently logical, outrageously inhuman, yet characteristic of its negative contraceptive ap-

proach to Singapore's problems. It is the philosophy of Justice Oliver Wendell Holmes: "I see no reason for attributing to man a significance different in kind from that which belongs to a baboon." Far too many locals bow down in almost superstitious awe before the pronouncements of our contraceptionists who, remember, recently wanted to treat Singapore women as "guinea pigs" for the government-voted pill experiments, and now would treat them as baboons, thus taking us back to the jungle. Have the Planners no concern for human dignity?

Since not many people patronize the present contraceptive clinics—Margaret Sanger gives a reason: "Contraceptives now used are 'old fashioned'—how can the Planners imagine locals are going to crowd into the sterilization clinics to be carved up voluntarily? A little more practical psychology, please. Mrs. Sanger's statement that "many people in South East Asia are eager to be sterilized," shows she hasn't heard that in India the government has to hire them to come.

What is the Catholic doctrine on contraceptive sterilization? The commandment, "Thou shalt not kill," not only takes from man all jurisdiction over innocent life but forbids all notable mutilation of a morally innocent person. Contraceptive sterilization is

as grave an injury to human nature as destroying sight, or speech. It renders his marriage unproductive and thus deprives the victim of self-respect and his natural right to offspring. The state should protect its citizens, not injure or mutilate them. Pope Pius XII condemns sterilization unequivocally, as Pius XI did before him.

It has been said that sterilization is the only effective means to control population. That is untrue. Complete abstinence is the best and surest means. Later marriage would help in India. The Japanese have resorted to the immoral but highly effective method of contraceptive abortion. And those who think the population here must at all costs be lowered by next Tuesday in order to prevent mass starvation throughout the world, might remember that Red China has employed outright murder as a superb population control. People with ulterior motives may like to think of the pre-war example of 600 healthy young Nazis who, seduced by medical propaganda, asked for sterilization, not for the public welfare, but to be able to "live it up" sexually, without the danger of disagreeable consequences. Would the local Planners like to let loose such a group of rotten hooligans on Singapore?

The sterilization suggestion wasn't very well received by local matrons. One of the best letters to the papers

came from a *Mother of Three*: "I have a God-given right to have as many children as I want, and I will not have my dignity as a woman taken from me," she snapped. "I am not an animal to be tabulated, mated and then sterilized to suit the needs of the State." We are told that there should be sterilization after three children are born. But suppose those three are girls; what Chinese parents would not ridicule the Planners for telling them they would have to give up hope of ever having a son? The Indians are right: Laughter is the best reply to the twisted psychology of these "do-gooders."

"The failure of contraceptives as a means of social amelioration," says Dr. Halliday Sutherland, "has been followed by a demand for sterilization." The present all-out propaganda is simply a sign that the contraceptives have proved to be no good—something we have always maintained. Instead of becoming alarmed by the fear of worldwide starvation, why not consult the experts, the optimists as well as the pessimists? Dr. Harrell De Graff, food economist of Cornell University, e.g., says of the US: "We have the same amount of cropland as thirty-five years ago, and 62 million more people, yet we eat better today because food output per acre is up 70 per cent." What we need is a positive, scientific policy, not a negative destructive one. The Planners are driving along at a terrific rate, but in the wrong direction.

Hong Kong Sunday Examiner

Refugees

THE dictionary tells us that a refugee is a person who has escaped to a foreign country from

religious or political persecution. The word is some centuries old in the English language, but while refugees

formerly were reckoned in ones and twos, it has been reserved for our age to count them in millions. The stream began in the world war but it has grown in volume since, especially along the borders of the Communist states, in West Germany and Austria, and nearer home, in Vietnam, Hong Kong and South Korea, but there are millions of refugees too in India and Pakistan, and in Palestine there are the unfortunate Arabs all round the State of Israel.

From the dictionary definition, we see that these are for the most part stateless persons, for they have fled from their country of origin without papers and as a rule without possessions of any kind: that is the crux of the 'Refugee Problem.' The United Nations commission for refugees, hampered by lack of funds, has done what it could to feed them, but this does nothing to solve the problem: it means that the refugees are herded in compounds, kept alive by inadequate rations and left to rot in the hopeless, demoralizing atmosphere of the camps. These are people who have suffered terrible hardship as can be seen from the fact that they are unwilling to return whence they came; they have nothing to look forward to except this pauperized existence which must go on until death comes to end their sufferings.

This is the situation which the current Refugee Year seeks to remedy. A great effort is being made to raise adequate funds to deal with the problem, but it is quite evident that money alone cannot solve it. The

schemes put forward by the Hong Kong government in its request for funds are an example of what is required: the provision of a new life, a new livelihood, a new home, for these men and women and children who have lost everything that human life demands. The Hong Kong problem, however, great as it is, is easier in this that the refugees are among their own people and it is possible to contemplate finding room and occupation for the refugee within the colony.

Elsewhere great numbers of refugees must be moved to other places and other countries if they are to be adequately provided for, and it is here that the gravest difficulty arises. It is a happy feature of the refugee problem that the countries which have in the first instance received the influx have shown themselves most hospitable, and charitable—West Germany with the refugees from the East, Austria with the Hungarians and now India with the Tibetans, have won the admiration of all; so indeed have Hong Kong and Macao. But when the question arises of transferring the refugees to new lands insuperable difficulties arise: every country seems closed against them.

Most of the Hungarians found new homes, for in their case the conscience of the whole world was disturbed—as it had every reason to be—but for most of the others there is no welcome anywhere. This, more than the collection of funds, is the problem that the Refugee Year has to solve, and it is to this that the Holy Father is addressing himself.

Calcutta Catholic Herald

Catholics In The News

DRAMATIC events in Kerala have made the Catholic Church, in this country, the subject of headlines. Chief Minister Namboodiripad and his colleagues in Kerala's ministry and in the Communist Party have worked hard for our publicity by harping on the leading part played by the Catholic Church. Among millions, a minority that was little known has now begun to receive the lion's share of credit for opposing the redoubtable Communist Party. No doubt the publicity to which the Communist Party introduces the Church is meant to be the unflattering attention given to malcontents in the dock but not everyone will be convinced that to offer opposition to Communist programs is the depth of degradation.

While the Communists have been industrious to keep the accusing finger pointed at the Church there has been little serious effort to name the crime. There are, of course, the usual labels of "vested interest" and "reactionary" but constant use has taken its toll of the value once attached to these phrases. For the most part the Communist case has depended on a lively hope that the mere mention of the Catholic Church will evoke vague associations of a sinister organization born communal-minded and bred in a fanaticism that sticks at nothing. In India the Reds trade on the general public's ignorance of the Church in a manner that is impossible to their colleagues in Europe.

Meanwhile it should be seriously considered how vigorous an effort has been made by Catholics in this coun-

try to represent in action the best principles of the Church in regard to Social Justice and Christian Charity. The Schools' question, for instance, which has been the beginning of the trouble in Kerala, should act as a stimulus for Catholic Managements to apply themselves seriously to the ill and shortcomings that are recognized as besetting educational matters almost everywhere. This is not just recommended as a strategic measure to leave no pretext for Communist interference—Communists in power will interfere in education with or without a pretext—but because Catholics must practise wholeheartedly the virtues they profess.

Wherever the Catholic clergy is really known, no sinister connotation is linked to their name. From Pope John XXIII and the Bishops to the nun in a hospital or missionary sister in a *bustee*, the dedicated 'professionals' of the Church experience the esteem of those among whom they move. But there are spheres and circles where the Church goes almost unrepresented. In the world of labor or of politics, Indian Catholics have every prospect of being, *in absentia*, misrepresented. If not enough Catholic interest is shown in national planning for rescuing the masses from starvation, their housing predicaments, inadequate employment opportunities, sub-human standards of living, then it must come as no surprise that the enemies of the Church can get away with the implication that She is against social reform and the uplift of the distressed.

Very Reverend Father Jerome D'Souza, well known for his representation of the country at the UNO level and at present one of the Assistants to the General of the Society of Jesus said, not long ago, at a seminar for University students, that it is a misconception to represent the Church as being challenged. The Church is above challenge, but it frequently happens to the man who professes

allegiance to the Church that he is challenged to live up to that profession. Catholics in India, being in the news, should mobilize their resources not just for the fall of a Communist State ministry but to provide the country with proof that the Church's principles and solutions are understood by her members and consistently applied.

Philippine Catholic Sentinel

A Matter Of Technique

KHRUSHCHEV once boasted of 33 million members of the Communist Party all over the world. According to an independent research made last year by the International Research On Communist Techniques. Khrushchev is substantially correct. There are about 31.6 million members of the Communist Party in fifty countries all over the world.

This means that 31.6 million Communists, or $1\frac{1}{4}$ per cent of the world's population, is terrorizing or otherwise harassing the rest of us.

This means further that the strength of the Communist Party cannot be measured in number, but in disciplined intensity.

Soviet Russia has a population of a little over 200 million people. Only 7 million are members of the Communist Party, but it is these 7 million Communists—or rather, the leaders of these 7 million Communists—who rule Russia and oppress the Russian people today.

Red China has over 581 million people. The number of Communist Party members is estimated at a little over $12\frac{1}{2}$ million—less than 5 per cent of the population. It must be remembered that many joined the Party after the Communists took over; the number was smaller when the Party first got control of China.

Hungary has a population of nearly 10 million. The Hungarian Communist Party that delivered the country and its people to the Soviet bloc, has only about 400,000 members.

Malaya has a population of about 6 million. Only recently, the PAP, a Left-wing political party supported by the Communists, won a sweeping victory in the elections. Membership of the Communist Party in Malaya is estimated at about 6,800.

How many Communist Party members are there in the Philippines? Since the CP is outlawed here it is difficult to say, and there is no way of verifying estimates. One estimate, however, puts the figure at about 1,250.

But numbers do not seem to matter too much. It is technique that counts, and your trained Communist is a master of the technique of subversion.

The Communist technique has been described as a kind of psycho-political ju-jitsu. In ju-jitsu, you use your opponent's strength and weight—especially his weight—to defeat him. Thus a small man can throw a much larger one.

The very desire of a people to be free is the strength which the Communists use to enslave them. Thus Communist psycho-political ju-jitsu exploits national aspirations, prejudices, political ambitions, economic needs and wishful thinking as a force to throw a nation off balance; and the inertia of ignorance and apathy among the people is the weight that completes the overthrow.

A small but dedicated group, working through a front organization espousing a momentarily popular cause, gives the Communist the necessary lever. Its best tools are ambiguous slogans which unthinking people accept without question, unaware that in practice slogans are double-edged; did not Frenchmen once masquerade Frenchmen in the name of "Liberty, Fraternity, Equality"—and was there a more noble slogan?

The Communists know this and use it to advantage. Whether the slogan is coined by them or by somebody else, does not matter. Whether it expresses a legitimate aspiration or not, does not matter.

Is it popular? Can it—if "handled properly"—lead to policies that will aid the Communist cause? Can it rally the support of the unthinking non-Communist majority in favor of such policies? That is what matters.

And so whether it be "anti-imperialism," or "Asia for the Asians," "Filipino First," "peaceful co-existence" or "nationalism"—and whatever meaning or absence of meaning is attached to these slogans by the non-Communist intelligentsia who espouse them—the Communists ride on the slogan, become associated with the respectability of its non-Communist advocates, become its most vocal champions. Before long they become the leaders of movements for the adoption of policies that bring the country nearer to the Communist orbit—all through the adroit manipulation of some pious slogans.

It doesn't require an army. No need for an invasion by Red China. Such concepts are outmoded. This is the era of the Cold War, of conquest by propaganda.

A handful of dedicated and well-trained men and women is all that's needed. Plus a great mass of opportunists, pseudo-intellectuals, frustrated politicians, moral weakling at the top of the social ladder; and a large body of poor ignorant and discontented people at the bottom. All are putty in Communist hands, and the leader who thinks he can use the Communists without being used by them, may realize his mistake only when it is too late.

Philippine-Baguió Mountain News**Mission Year In The Philippines**

INDIA, with its nearly 400 million people, has been a target of the Church's missionary efforts for centuries. It's probably more than just legend that St. Thomas the Apostle evangelized India. And certainly since the 16th century missionaries aplenty have striven to win this second most populous country in the world for Christ. So far they have had little success. Less than two per cent of India's people are Christian.

But what is particularly disconcerting is that in recent years India's policy of being "cautious about admitting missionaries" has very definitely restricted the Church's work there. Missioners as such are not welcome; only those who "possess high qualifications and specific experience in their line" are admitted. Which means teachers, social workers, doctors and nurses and the like. And even these sometimes find themselves asked to leave the country because they do not separate their "humanitarian activities from evangelism."

That this policy is effectively hampering the Church's work in India can be seen from statistics. In 1958 there were 847 fewer foreign missioners of all denominations in India than there were just two years before. Certainly some of these no longer at work in India are Catholic priests, Sisters and Brothers. In 1957, for instance, there were only fourteen new visas issued to Catholic missioners. And in these same two years from 1956 to 1958, the number of the American Catholic missioners there has decreased by twelve.

If this phenomenon were restricted to India it would be cause for some alarm on the part of Catholics, but there is added danger that India's restrictive policies will spread to other Asian nations. In the minds of many Asians, the Church is identified politically, economically and culturally with the West. It is regarded as just another Western institution which is not necessary or even reconcilable with Asian cultures. Because of this, missioners from America, France, Belgium, Germany and Italy are no longer welcome.

In this situation, it is very gratifying to read the recent statement of the Bishops of the Philippine Islands declaring 1959 a special "Mission Year."

Recalling that the Philippine Islands had received the Faith through the work of missioners from Spain and other countries, the Bishops said that the Philippines are now ready "to undertake mission work of our own; to send out our own Filipino missioners, to perform for others that same service that we ourselves have received in such generous measure from the Universal Church.

"Beyond our shores lie the new nations of Southeast Asia, with their teeming populations ready for the word and the grace of God, if someone will only bring it to them in a spirit of humility and peace. . . Who can do this better than Filipinos?

"Westerners are no longer welcome in certain regions, whereas Asians like ourselves will not be regarded with suspicion."

If Asia is to be won for Christ, it will be by Asians. The Bishops of the Philippines are to be congratulated for their determination to take up

this burden and to serve the Church in this area where she badly needs their help.

Pakistan Christian Voice

Deluged Distress

THE exceptionally heavy rains this year, with all the miseries and serious loss of life inflicted on the refugees, will have served a useful purpose if they help to spur on the work of rehabilitation. Our governments previous to the military regime, had shamefully neglected Karachi's refugees. Abandoned to their own resources, the poor refugees could do no better than to set up their "juggies" of mud and gunny bag on pavements, open spaces and on the outskirts of the city, such as the low-lying areas around the Lyari river bed.

Gen. Ayub's Government, with its revolutionary zeal to "clean up the mess," has been for the refugees a real godsend. The building of 40,000 quarters for refugees at Korangi within six months has been a splendid start.

While the shifting of refugees to well-planned satellite towns around Karachi is the long-term remedy, much can be done to alleviate the sufferings of the "juggi" dwellers by them to higher, drier and safer grounds even before their final rehabilitation. One major cause of the fifty to 100 drowning fatalities we had this time is the dangerous habit of many of the refugees to build their homes in the dry bed of the Lyari or to burrow into its banks.

The refugees are a broken, apathetic people who will not help themselves. Gen. Azam therefore must enforce the movement of refugees to safer areas. Cheap, rainproof roofing material should be also supplied to them. Thatch roofs are effective in keeping out rain. If thatch is difficult to obtain here, zinc sheeting or locally manufactured jaxboard should do.

Apart from the virtual disaster to refugees, Karachi as a city seems extremely vulnerable to rainfall. A few inches are enough to flood streets, cause roads to sink, wash out bridges and rail-tracks, the collapse of buildings, disrupt telephone communications and put out the lights. There are towns and cities with 20" to 200" rainfall where none of these things occur. Apparently Karachi's builders made no provision for rainfall. But rainfall, it seems, is steadily increasing in Karachi, perhaps brought on by the new barrages on the Indus, which by humidifying desert areas help to increase precipitation.

Lack of planning and haphazard building apparently has upset Karachi's natural drainage. The natural escape routes of rainwater being blocked, floods result. A town planner with an efficient staff of engineers should be able to deal with this drainage problem. Telephone and power lines can be built to withstand rainfall. And a sufficient supply of

cement and building materials should keep buildings in good repair and prevent them from collapsing when it rains. The inhabitants of this sun-

baked city would rather 'sing in the rain' when it comes, instead of weeping and wailing because of the neglect and improvidence of the authorities.

The Ceylon Messenger

Lay Apostles And Decency Crusade

ON at least two occasions in the recent past we have spoken out on the current sore that is eating into the moral standards of decency in Ceylon today. Without any apology, we return once more to the same problem—for, it is so pressing and so pernicious, that all who are interested in the welfare of our country and especially in the future of our youth, should come to grips with it, or be dragged down to the misery to which so many others have gone before us. We refer to the pornography in the press which has reached a new low and which has assumed such alarming proportions that something must be done soon.

Several persons who have appeared before the Committee of Inquiry into Crime and its Causes appointed by the All-Ceylon Buddhist Congress (which held its recent sessions at Kandy) have spoken very pointedly about the baneful influence of bad books. In fact, a Bhikku went so far as to say that one of the principal causes of crime in the country was bad literature, the main objective of which was money-making at the expense of public morals. Many of these publications, he said, were calculated to arouse lust. He could not have been more outspoken, for there are certain sections of the local press which display some kind of an obsession for high-

lighting sex at every turn. The exploitation of sex is surely a disreputable way of making money. And, as we have pointed out on a previous occasion, the far greater danger in this sphere, is the enormous output of cheap books, magazines and even pamphlets, which are now so easily available for school-going girls and boys. Today this salacious form of literature is more intensive, far cheaper, and sold with much more glaring publicity than ever before.

Of course, it is not only the filthy "sex" literature that is reprehensible. As we pointed out previously, this apostolate of indecency and filth has a much wider scope. We have in mind the publicity given to lurid details of crime, and even of juvenile crime; we think of those who revel in utter falsehood and deceit, indulging in slanderous stories for the purpose of creating and nurturing hatred; we think of those who seem to be apostles of hatred and violence, disseminating their seeds of rivalry wherever they go; we think, especially, of those sections of the press which, in the words of Pope John, "sin gravely against truth and charity, lying to inspire hatred." In short, what perturbs is whatever saps at decent living and menaces moral standards.

Speaking of the incalculable dangers of this form of "literature," we

stressed on a previous occasion that only a healthy public opinion would ensure the necessary clean-up, and we pointed out that the problem would have to be tackled mainly on three levels—the government, the school and the home. We repeat what we said before: that all people should strongly support anyone in the effort to stem the flood of morals-sapping reading matter. That is why we are particularly happy at the Reverend Bhikkus who have spoken out recently on this matter of checking the alarming increase in filthy publications.

Today, we are addressing a very serious appeal to our lay apostles. In their generosity, there is so much that they do, and so many enterprises to which they dedicate their energy. What then about this very pressing, and very urgent problem? Is it that they are engrossed in so many other fields of the apostolate, that they cannot take in any other? Or is it that they feel that whatever they are already doing in this field of a decency-campaign is sufficient?

We put it to our lay apostles in all seriousness: the youth of our country has to be protected; hatred must be checked; deceit and falsehood must be nipped in the bud. When the issues at stake are so great, when the entire future of our youth is so much in the balance, and when even the precincts of our schools are being sometimes invaded by this filth-in-print, surely lay apostles must be in the fore.

We suggest that our lay apostles begin an all-out decency-campaign to counter the barrage of indecent publications which are so easily available to the youth of today. We sug-

gest that lectures be organized in parishes, colleges, convents and schools to inform the average person—in particular parents and those in charge of the young—of the very serious dangers in this sphere (the pity is that so many parents and teachers are not even aware of the alarming proportions that this danger has assumed today), and to help them to form their own judgment as to why certain books and papers must be rated as objectionable. And we suggest that the youth themselves—and we are indeed fortunate in having so many Junior Legionaries, and so many of the YCS and the Federation—be imbued with a very strong consciousness of their duties in this regard. They have to be the leaven in the mass; and they can be, if only they are told how to go about this urgent apostolate. It is not for just some action that we plead; but it is for immediate, all-out, organized action on an intensive scale.

We are not going into further detail, but we leave it at that. The issues at stake are so great and so urgent, that we feel confident our appeal will not fall on deaf ears; we feel sure that our lay apostles will take up the call, see at least part of the grave dangers as we see them, and then go into organized, effective, and immediate action.

What we are asking for, in brief, is this—a Decent Press Crusade. And we are calling to all our lay apostles to start this drive against evil reading. It could be such a wonderful apostolate for those generous, and often heroic, hearts who have dedicated themselves to serve Christ in their neighbor.

NOTES AND INFORMATION

American Catholic Charity Work is Subject of Talks Over Vatican Radio Station

THE role of the charity of American Catholics in alleviating the suffering and hunger of the world's needy has been the subject of a series of talks on Vatican Radio.

Msgr. Andrew P. Landi, director in Italy for the Catholic Relief Services-National Catholic Welfare Conference, in a series of broadcasts over the Vatican station, has outlined the program of American charity to the world for the past 15 years.

"Since it began in 1943, this agency of the American Catholic bishops has shipped around the world more than 2.5 million tons of relief supplies," Msgr. Landi said. "This total was valued at approximately \$750,000,-000."

Referring to Catholic Relief Services' refugee program, Msgr. Landi said "it has assisted in the resettlement of more than 300,000 refugees and displaced persons.

"For instance, of the 38,000 Hungarian refugees admitted to the United States during 1957, the NCWC found homes and jobs for more than

22,000 of these Hungarian refugees."

The broadcasts, translated into a number of languages, traced the many-sided activities of the organization which administers and channels the charity of American Catholics.

After reviewing CRS-NCWC work in every part of the world over the past 15 years, Msgr. Landi declared:

"The Catholic people of the United States today are still very much concerned about their brothers of the world. Twice each year they show their faith in the words of the late Holy Father and the inspiration of His Holiness Pope John XXIII that the road to true peace lies in charity."

In conclusion, Msgr. Landi said: "For mankind—whose dignity extends for the greater glory of God—the Catholics of America, under the leadership of their bishops, are united in their desire to continue this noble cause of love and help to their fellow man. And they will explore even new ways of walking with their brothers of other lands down the road to mutual understanding and peace."

Mission Year Scheduled by Swiss Youth Groups

SWISS Catholic youth organizations and congregations of the Blessed Virgin will dedicate one year to the promotion of missionary activities by their members.

The mission year will extend from the fall of 1960 until the end of summer, 1961. It was a response to Pope Pius XII's encyclical letter *Fidei Donum* (Gift of Faith).

which deals with missionary efforts, particularly in Africa.

Bishop Joseph Hasler of St. Gall has been designated as protector of the mission year, which will be supported by Swiss missionary congregations and institutes. Father Wilhelm Wilder of St. Gallen, director of

Pontifical Missionary Works in Switzerland, will coordinate various activities such as mission weeks, exhibits and collections.

Last year congregations in Switzerland sent 140 missionaries to sixty-eight foreign countries. Fifty-two of these were assigned to Africa.

Bishop Calls Eastern Rite Church 'Bridge' to Reunion

CATHOLICS were urged by a Byzantine Rite bishop to work for Christian unity with the zeal of his Holiness Pope John XXIII "whose love embraces the whole human race."

Bishop Nicholas T. Elko of the Pittsburgh Byzantine Rite diocese said the Pope so loved the Eastern Church that he had learned prayers after Mass in Turkish.

The Byzantine prelate predicted the ultimate reunion of the schismatic Orthodox Church with the Catholic Church.

"We've been praying for unity on both sides of the fence for 900 years," he said. "It's time we get together."

Bishop Elko called the Catholic Byzantine Rite Church a "bridge" over which the Orthodox will be reunited. The bridge is anchored, he said, in the "voice of Christ"—the

Holy Father—and in the love of Christ.

Bishop Elko, first American-born Byzantine Rite bishop, told of courtesies extended to him in Rome where he was singularly honored by being consecrated at the Chair of St. Peter, and by Orthodox churchmen when he toured their monasteries in the Middle East.

Recalling a visit to a monastery in Greece, he said that "page after page" of the Orthodox missal was the same as the Byzantine Catholic missal. The similarities of the Liturgy and mutual love for the Virgin Mary, he said, are points on which to build unity.

Catholics can help, he said, by learning more about the Eastern Catholic Church and by not being "aloof" to members of Orthodox congregations.

Pope States Purpose of Ecumenical Council

THE ecumenical council has been called to show that the Church, with its unbreakable unity, intends to achieve new vigor in carrying out its divine mission according to its unchangeable and sacred principles, His Holiness Pope John XXIII said.

Speaking to students at Rome's Pontifical Greek College who are studying to be Byzantine Rite priests, the Pope said that not only does the Church accept its many ancient Rites, but it also views them with sympathy.

He stated that the Church does not seek to impose a specific Rite in areas where another Rite already exists that has been followed for centuries and

had been approved by the Holy See. Instead the Church asks everyone to respect the tradition of antiquity.

Refugee Year Must Unite Nations, Private Groups; UN Refugee Agency Told

THE World Refugee Year must be "a united venture" joining "large-scale governmental and private effort," an official of an agency of the American Catholic Bishops declared in Geneva.

Jean J. Chenard, deputy director of the European Office of Catholic Relief Services-National Welfare Conference and secretary of the International Committee for the World Refugee Year, made the statement at a meeting of the Executive Committee of the Program of the United Nations High Commissioner for Refugees.

The Holy See, one of the twenty-five member states of the Executive Committee, was represented at the meeting by its permanent delegate, Msgr. Giovanni Ferrofino, and by Father Henri de Riedmatten, O.P.

Speaking before the committee shortly before the World Refugee Year was to begin in most countries, Mr. Chenard said that "no matter how immense" the private efforts are on behalf of the WRY, there must be no lessening on the part of governments of "their sense of responsibility to seek, during the World Refugee Year, permanent solutions to the refugee problem."

Mr. Chenard noted that by the beginning of June, 55 voluntary agencies had joined the International

Committee for the World Refugee Year, and that fifteen were joining in the near future. Holding that "this represents the greatest number of voluntary agencies ever to have united in a single cause," he said:

"It is our task to assist and to complete—but not to duplicate—the work undertaken by the Special Representative of the United Nations Secretary General and the High Commissioner for Refugees. They have to deal with governments, whereas the work of our member organizations is mainly to approach the general public. We must also remember that the agencies are concerned with '... all refugees—everywhere ...,' including the many who do not come under the mandate of the High Commissioner and thus lack his protection."

Dr. Auguste Lindt, UN High Commissioner for Refugees, said in his report to the committee that several countries are considering liberalization of their immigration policies. He said this is especially so in the cases of self-supporting refugee families which include handicapped members.

Dr. Lindt reported that 5,300 refugees had been enabled to leave camps between January 1 and April 30 of this year. At the beginning of May, he said, there were 25,500 refugees in camps in Austria, Ger-

many, Greece and Italy. He said 17,000 of these qualify for assistance under the camp clearance program.

"We hope that the World Refugee Year will make a considerable impact through increased resettlement opportunities, extension of measures for legal protection of refugees, and by way of contributions to refugee programs," he said.

In a report on preparations for the WRY, James D.R. Kelly, deputy director of the World Refugee Secretariat, said that forty-five countries had officially announced their participation in the year. Others were still expected to join, he added.

Commenting on the part being played by religious communities in the WRY, Mr. Kelly pointed out that His Holiness Pope John XXIII had prepared a special radio message for the opening of the year. He said also that the Holy See was encouraging church groups and prominent citizens to play the greatest possible part in the work on behalf of refugees.

Mr. Kelly said that Protestant and Orthodox churches were also mustering support for the WRY, and that the Jewish community and Moslem and Buddhist leaders were calling for prayers for the success of the endeavor.

Says Coming Ecumenical Council to Have Wide Range of Discussion

THE ecumenical council will consider the entire field of Catholic dogma and discipline, according to Msgr. William A. Bachmann, spiritual director of the North American College, Rome.

He said that the original January announcement of the ecumenical council was a call for Church unity—a reunion of separated Christians. But he added his belief that:

"The Holy Father, in the intervening period, has indicated it will not concern itself exclusively with unity, but embrace the entire field of Church

discipline, legislation, and dogma."

Msgr. Bachmann explained, however, that he thinks this means no lessening of the emphasis on unity. He pointed out, however, that the Vatican Council of 1869-70 began with a call for unity but the assembly itself covered a broad field of Catholic thought. It was the council which proclaimed the doctrine of papal infallibility.

Msgr. Bachmann predicted that the forthcoming council probably will last from two to six months. No definite date has yet been set for it to start.

ILO Recommendation Seen Step Toward Industry Council Plan

A Catholic social action leader has hailed a recommendation adopted at the International Labor Organization meeting in Geneva as "a significant

step in the direction of the so-called Industry Council Plan."

Msgr. George G. Higgins, director of the Social Action Department,

National Catholic Welfare Conference, praised the recommendation in a statement issued here.

He said the Industry Council Plan was "advocated, in the encyclical 'Quadagesimo Anno' (of Pope Pius XI) and in many other official documents in the field of Catholic social theory."

The basic idea of the Industry Council Plan is the creation of associations of both employers and

workers within the same industry, trade or service, in order that they might join in working for the solution of their common problems.

The ILO recommendation supported collaboration between public officials, and employers' and workers' organizations "with a view to increasing the prosperity of the economy, or individual branches thereof, improving conditions of work and raising standards of living."

Asks Government to Support Voluntary Refugee Agencies

GOVERNMENTS were urged in Geneva to support the work of voluntary refugee agencies by the secretary general of the International Catholic Migration Commission.

Dr. Loek Kampschoer spoke at a meeting of the Non-Governmental Organizations Committee of the United Nations Economic and Social Council.

He discussed the special problems of refugees outside of Europe who do not come under the authority of the UN High Commissioner for Refugees.

"In the heart-breaking catalogue of refugees around the world," he said, "perhaps the most pitiful and the most forgotten are the million Chinese refugees who sought freedom

in Hong Kong." About 65,000 refugees from Red China, he reported, are living on Hong Kong rooftops.

He also pointed out the difficulties facing refugees from Communist North Vietnam who have been resettled in free South Vietnam. He said the refugees, many of whom are Catholics, need medical supplies and school equipment.

In both Hong Kong and Vietnam, he noted, Catholic relief agencies are active in caring for the refugees.

"If voluntary agencies working for refugees are able to count on the support of governments the burden of their tremendous task will be lightened and their work made far more effective," he concluded.

New Rome International School Ends First Year

THE experimental International School of Social Service has completed its first academic year. It gives promise of becoming a much needed help in the mission field.

The school was set up in Rome by the Pontifical Relief Organization. It grew out of the meetings of the executive committee of International Caritas, Catholic charities organization, held in Belgium last year.

The school aims at giving spiritual preparation designed as a solid base for social workers in countries where the needs of the people are great, especially the mission areas.

There are less than ten students, all of them women. They come from Kenya, Sudan, Nigeria, Eritrea and Japan.

While enrollment is small, the course of study is impressive. The faculty is drawn from the Pontifical Gregorian University, the Italian Institute of Statistics and the Rome University.

Among courses taught last year were principles of philosophy in relation to social service; general and case work social service; methodology of social research, and fundamental problems of relief.

On the practical side two study sessions on the social life of man and biological development of man were offered. Under the social life of man

there were lectures on the elements of the ethnology and history of religion, ethics and natural law, comparative positive law and elements of economics.

Other lectures in medicine, with the emphasis on eastern and African diseases, and applied psychology completed the course.

His Eminence Gregorio Pietro XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, was guest of honor at the ceremony that marked the completion of the school's first year.

The Cardinal praised Msgr. Ferdinando Baldelli, president of Pontifical Relief Organization, for the success of the undertaking. The Cardinal said the school was justly appreciated by all because it is necessary to send out into the world persons who are strong in their faith to raise up souls to God.

Vatican Letter Reminds Catholics of Their Duties Toward Peoples of Underdeveloped Countries

CATHOLICS were reminded that they have a duty to aid the peoples of underdeveloped countries in a Vatican letter sent to the 46th meeting of the French Social Week in Angers.

Some 2,000 Catholics from many countries throughout the world, including groups from Africa, met here to discuss this year's theme: "The Advance of (Underdeveloped) Peoples in the Human Community." The letter was sent by His Eminence Domenico Cardinal Tardini, Vatican Secretary

of State in the name of His Holiness Pope John XXIII. Addressed to Social Week President Charles Flory, the letter warned that the peoples of underdeveloped nations are aware of the "sandalous contrast" between their own poverty and the wealth of others. This, he recalled, sometimes leads to revolution.

No one, he wrote, can oppose the hopes of millions of men to be saved from the danger of famine and disease. And, he added, "it is an unquestionable duty of justice and charity . .

to do everything possible to make sure that these undernourished people have food."

The Vatican letter also called for a more rational exploitation of agricultural and mineral resources everywhere. At the same time, it said, efforts must be made to safeguard social stability in the regions affected by economic changes.

Leaders of all countries and races, it continued, should be given access to knowledge and culture. They should also be given the responsibilities of civic life and, where possible, political freedom, it added.

The letter noted that much has already been done along these lines by government and private groups. But, it said, what has been achieved is out of proportion to the needs still remaining to be filled.

Cardinal Tardini declared that the "defect of sin aggravate the imbalance that so profoundly disturbs our humanity, for they prevent the establishment among people of an organic collaboration adapted to present conditions."

Therefore, he went on, Catholics must devote themselves to combating these defects in themselves and their surroundings.

Catholics of privileged nations, he stated, must be made aware of "the new and enlarged dimensions assumed by their permanent duties of respect for the human person and Christian charity."

Catholics of underdeveloped countries, the Cardinal declared, should show a spirit of peaceful cooperation toward nations capable of aiding their own homelands. Catholics in underdeveloped countries who take part in public life, he continued, must "make effective social, cultural and economic progress prevail over the sterile demands of prestige."

Faced with the problem of underdeveloped nations, Cardinal Tardini declared, Catholics everywhere must face it with a "will to provide a Christian solution to this problem, whose breadth might be discouraging to narrow minds and whose consequences might frighten cowardly hearts."

These missionaries seek not what is their own, but what is Jesus Christ's (cf. Phil. 2,21), and giving a generous hearing to the invitation of the Divine Redeemer, they can make their own those words of the Apostle of the Gentiles: "We are Christ's ambassadors" (2 Cor. 5,20), and "though we walk in the flesh, we do not make war according to the flesh" (ib. 10,3).

They regard that region to which they have come, to bring the light of the truth of the Gospel, as a second native land. They love it with a vivid charity, and though they ever cherish a warm affection for their sweet homeland, their own diocese, their own religious institute, they are yet absolutely certain that they should prefer the good of the universal Church, and give it their first and wholehearted service.

We desire, therefore, these beloved sons—and all those who, either as catechists or as donors of their generous collaboration in some other way in those missionary regions—to know that they have a very special place in Our heart.

— Pope John XXIII; AD PETRI CATHEDRAM

Book Reviews

Decision for China

Communism or Christianity, by Paul K. T. Sih. 262 pp. Regnery. 1959. US\$4.50

China is the great enigma which confronts the West today. Its millions of people are shut off from us by the bamboo curtain, and only disquieting, confusing reports emerge of present-day developments among them. All the more need, therefore, exists for a book like *Decision for China*, which clarifies and interprets the Chinese in the light of their history and culture, offering also a sensitive program for helping them to throw off the tyranny of communism.

The book begins with a brief explanation of Chinese civilization and ethics. Part Two tells of the Western impact and the benefits and conflicts it brought to the Chinese. The author here points out the great harm done by Western secularist philosophers and teachers who deprived modern China of its ancient ethical tradition and at the same time prejudiced it against the spiritual foundation of the West—Christianity. The final sections of the book show how communism made its conquest of the mainland and tell of the role of Chinese Christians today.

Dr. Sih, a convert to Catholicism and Director of the Institute of Far Eastern Studies at Seton Hall University, maintains that only in Christianity lies the ultimate answer to China's problems.

The Little World of Laos

By Oden Meeker. Pictures by Homer
Page. 256 pp. Scribner's 1959. US\$4.50

Late in 1954 Oden Meeker went as chief of the CARE mission to Laos, one of the new Asian lands created

after the dissolution of French Indochina. Although newly independent Laos is old in its history and traditions and, as the author describes it, "surely one of the most appealing nations in the world." For three years he delivered food and medicine to the people of Laos and suffered thousands of discomforts that Western flesh is heir to in the tropics. Finally, downed by a severe case of hepatitis, he was shipped out to a hospital in Bangkok and then back to the U.S., since CARE'S work in Laos was about over. His book is then in one respect the report of an observant, humorous, dedicated man about his experiences in one of the least known countries of Asia.

But Mr. Meeker has done more than give us a well-written personal chronicle; he also has some cogent, down-to-earth observations on the people of Laos.

Without sermonizing, the book offers an eloquent plea for the continuance and expansion of aid by the United States Government and private agencies in this part of the world. Realistically, the author concedes the political advantages to us of the aid programs, but he correctly puts his finger on the real reason for them in these words: "Just the fact that there is need and distress and a chance to do something about it, ought to be reason enough."

The Heroes of God

By Henri Daniel-Rops. Translated from the French by Lawrence G. Blochman.
223 pp. Hawthorn Books. 1959.
US\$3.95

One of the best-known Catholic authors of our day tells the story of

ten men and one woman who carried the Cross to the far corners of the earth. The first was Saint Paul, the Apostle of the Gentiles. Among the other great missionaries who followed in his steps were Saint Martin, the Roman officer who shared his cloak with Christ disguised as a beggar; Blessed Ramon Lull, the troubadour who learned to sing the praises of the Lord; Bartolome de las Casas, son of the Spanish Conquistadors; Saint Francis Xavier, who set India and Japan afire with love for Christ; Isaac Jogues, scalped by the Indians he had come to save; Fra Junipero Serra, the man who pioneered in California; Mother Javouhey, the nun whom a king once called "a great man"; Charles de Foucauld, the white hermit of the Sahara; Father Damien, who became a leper for Christ to help his fellow men; and Father Nussbaum, the martyr of Tibet's frozen passes.

The essential quality of each saint's life is finely realized through the magic of Daniel-Rops' pen. A book of inspiration for all.

Reviews in Brief

Towards A New World

By R. Lombardi, S. J. 276 pp. Philosophical Library. 1958. US\$6.00

The author of this book is the Italian Jesuit who founded the well-known "Movement for a Better World." An impassioned preacher, he here sets forth the aims of his message, which are to reawaken in men's hearts feelings of their natural dignity, and to convince them that all are saved in Christ. The appeal is made in solid, warm terms that

cannot but impress all readers with a sense of urgency and high purpose.

The Far East

By Nathaniel Pfeffer. 489 pp. University of Michigan Press. US\$7.50

The Far East by a Columbia University scholar relates, with varying degrees of thoroughness, the modern histories of China, Japan, Korea and Southeast Asia. Its author is an expert on China in the 1920's and on international trends in the Far East, and these are the aspects of his volume which are to be particularly commended. Treatment of the non-Chinese areas is less satisfactory.

Dr. Pfeffer writes clearly and imaginatively about the people of China and their problems. One drawback of the work, however, is his anti-missionary bias, which is clearly expressed throughout Chapter XI, "The Missionary Movement."

The Culture and Art of India

By Radhakamal Mukerjee. 447 pp. 46 pp. of illustrations 1959. Prager. US\$10.00

One of India's best-known cultural historians has prepared this sweeping survey of culture and the arts in the Indian subcontinent from the Indus Valley civilization, which flourished fifty centuries ago, to the Indo-British renaissance, which culminated in India's emergence as an independent nation-state in 1947. The author considers, in addition to the plastic arts, architecture and painting, India's great gifts to the world in literature, philosophy and religion, tracing the rise of Hinduism and Buddhism and showing their importance to Asia's cultural development.

Mission Chronicle

BURMA

CHURCH IN BURMA SHOWING PROGRESS AFTER DIFFICULT ERA IN COUNTRY'S HISTORY

RANGOON, Burma — The Church in Burma is once again showing signs of great progress after the devastation of World War II and subsequent unrest caused by a 10-year insurrection that is only now in its final stages.

The leader of the Church in Burma is Archbishop Victor Bazin of Rangoon, a member of the Paris Foreign Mission Society. In the whole country of some 19 million people there are 160,000 Catholics.

Besides Rangoon, there is an archdiocese located in Mandalay. Both of these are under the direction of the Paris Foreign Mission Society. Auxiliary Bishop John Joseph U. Win of Mandalay is the first Burman to be raised to the episcopate.

There are three dioceses, two under the supervision of the Pontifical Institute of Milan, and one under Bishop George Maung Kyaw, a Burmese national who heads the diocese of Bassein, now assigned to the Burmese clergy. This diocese suffered heavily in destruction of buildings during the insurrection and has as yet been unable to rebuild. There are only twenty-five priests in the entire diocese, which covers hundreds of miles.

Also in Burma are two Apostolic Prefectures: Bhamo in the north, run by the Irish Columbans, and Prome in the west; run by the American LaSallettes.

In all some 240 priests serve the entire nation. Many have large parish areas of mountain territory, and others have parishes of a hundred miles stretching along the Tennasserim coast. Many of the priests are up for years. The war and subsequent troubles interfering with proper schooling have seriously hampered the development of vocations.

Famous in Burma are the high schools run by the Christian Brothers, who will celebrate their centenary here next year. For many decades they have educated the upper classes in Burma and the poor and orphans. Their biggest school is St. Paul's in Rangoon, which has 3,500 students, but only 15 per cent are Catholic. Acknowledged as the best school in Burma, it is followed closely by St. Peter's in Mandalay, with 1,500 students. St. Patrick's, Moulmein, 1,000 students; and St. Albert's, Maymyo, 800 students. This year the Brothers took over the high school in Myitkyina in the Kachin State bordering on China.

During the past year a new congregation of Nuns, the Sisters of St. Francis Xavier, has become independent of the St. Joseph Sisters who founded them. They will be a national

congregation recruited from all the dioceses of Burma.

A community of lay brothers has been founded for all of Burma. Their special work will be the film catechetical apostolate. The community has seven members and seven postulants. The mother houses for both communities are in the Bassein diocese.

Highly valued by the government are the leprosaria conducted by the Franciscan Missionaries of Mary in Rangoon and Mandalay, and by the Italian Sisters of Charity in Loilem and Kengtung. For years these Sisters alone have carried on work among the lepers. Since the granting of independence to Burma, the government has given a monthly allotment to each of these nuns.

In Rangoon a nuns' community conducts a large home for 250 aged persons. The Sisters have always been held in high regard by the Burmese, who respect and care for their aged and contribute generously to this work.

CATHOLIC SCHOOL IN BURMA WINS FIRST FOUR PLACES IN NATIONAL COLLEGE ENTRANCE EXAMINATIONS

RANGOON, Burma — Students from St. Paul's Catholic school here have won the first four places in nationwide examinations for entrance into the state universities of Rangoon and Mandalay.

St. Paul's, run by the Christian Brothers, is the first Burmese school ever to win the first four places. Its students also won 7th, 12th and 17th places in the state scholarship exams. Now in its 99th year, St. Paul's

has an enrollment this year of 3,522 students from the elementary through the high school grades.

Centenary celebrations planned for this year are expected to draw alumni from all over the nation. Among the school's graduates are Sir Joseph Augustus Maung Gyi, first Burmese governor of Burma, and three members of the present cabinet.

Since the end of World War II the language of instruction at St. Paul's has been shifted by the Christian Brothers from English to Burmese, in accord with government wishes.

Christian Brothers in Burma now number forty, of whom twenty-five are Burmese nationals. They staff seven schools, two of which have been opened this year.

CEYLON

CEYLONESE BISHOP DEFENDS PRIVATE SCHOOLS AS ESSENTIAL

HANWELLA, Ceylon — The need for private schools is identical with the need for religion, a Ceylonese bishop declared here.

Bishop Edmund Peiris, OMI, of Chilaw, condemned the current campaign for nationalization of all private schools in Ceylon which has the backing of some government leaders.

Catholic activity to meet the situation included the observance of a day of prayer for church schools to coincide with the feast of the Sacred Heart.

Bishop Peiris spoke at St. John Bosco college here. He said that the famed religious fervor of Asians

would be at a discount if they were to go in for an education without religion. The Bishop laid the blame for the progress of materialism and religious indifference in the West at the door of a conception of education "divorced from religious influence." Men and women have grown up there without any idea of religious principles, he said, and morality has become for them nothing more than "public propriety."

Bishop Peiris contrasted this situation with the position in oriental countries, saying that religion is the core of the East's culture.

Citing the history of the denominational system of school in Ceylon, he said that it was introduced to enable all religious bodies to erect schools and obtain government grants for their upkeep.

Declaring that all who value religion must support private schools, the Bishop said: "If you admit the need of religion in education, you have no choice but to support denominational schools."

Bishop Peiris replied to the charge that Buddhists and Hindus sending their children to Christian schools would not get an education orientated to their religions. The remedy for this, he said, is to persuade the parents to send their children to schools of their own denomination. He assured non-Christians that Catholics will not place any obstacles in the way of such parents.

The Bishop said that for the Catholics of Ceylon the idea of entrusting their children's education to the State is "unthinkable."

CEYLONESE ARCHBISHOP AGAIN WARNS AGAINST NATIONALIZATION THREAT FACING CATHOLIC SCHOOLS

NEGOMBO, Ceylon — Ceylon's only Archbishop has again protested against the continuing threat of nationalization of Catholic schools here, and warned: "Do not touch our schools. We shall resist unto blood."

Archbishop Thomas B. Cooray, OMI, of Colombo spoke at Ave Maria High School here and called on the government to make it clear that denominational schools will be allowed to continue.

He said that there has been a relentless campaign to include religious schools in a "soulless, lifeless and godless . . . government system of education."

He denied charges that this predominantly Buddhist nation's Catholic schools seek to make conversions, and he called such claims "wild accusations."

Catholic schools in this country have been involved in controversy for more than two years. In May, 1957, the government ruled that no new private schools could be established.

Then a Buddhist commission proposed the nationalization of all private schools. Later a so-called compromise proposal—backed by some members of the government—was put forward by the Buddhist Advisory Council and the All-Ceylon Buddhist Congress.

The compromise called for the nationalization of all private schools

in which more than half of the students were of a religious faith different from that of the school's administrative authorities.

The most recent calls for nationalization have come from the Sasana Commission report and a Ceylon Daily News Article by S. de P. Kularatne, president of the Buddhist Congress.

These demands came after Education Minister W. Dahanayake said earlier this year that the government had no intention of nationalizing private schools.

Observers here believe that the influence of Mr. Kularatne's group has declined since the recent resignation of Marxist ministers from the cabinet. Three other Buddhist groups, representing a majority of that faith's adherents here, have come out against nationalization.

In his speech here Archbishop Cooray challenged anyone to prove that Catholics have used their schools to make conversions. That has never been the policy, he said, and added:

"Proselytizing non-Catholic children in our schools by holding out to them the bait of secular education is no part of our system of evangelization. Schools are with us not the proper means for the conversion to our Faith of non-Catholic children, but only a necessary agency for the instruction of those who are either already Catholic, or have made up their minds to become Catholic.

"Hence when we are compelled by the force of local circumstances to admit non-Catholic children to our schools, not only do we not begrudge them the guarantee of a conscience clause, but the rule in all our schools

is not to admit such to attend religious instruction, or to take part in any act of religion except upon the formal request of their parents."

Archbishop Cooray answered the argument that the abolition of Church schools is necessitated by the need for religious instruction for non-Catholic students attending Church schools. A good denominational school with living religious principles, he said, can create a sound moral background on the natural law which is common to all human beings. It is to be doubted that a religionless state school can create even this minimum of a sound moral atmosphere, he stated.

"If the teaching of religion is to depend on the state, with the change of views of each governing party, the policy regarding religion will have to change. And if an ungodly or materialistic government comes into power, then it will be the end of all religion. Tibet is a sad example," he continued.

The real solution, the prelate concluded, is for each religion that sincerely cares for religious education to have its own denominational schools for its children.

CHINA

EXILED BISHOP SAYS UN SHOULD NOT RECOGNIZE RED CHINA

TORONTO, Canada — Recognition in the United Nations should be withheld from Red China because "those people who have become slaves to the Communist system want their government to fail so that they will be freed."

This was emphasized by exiled Bishop Kenneth R. Turner of Lishui, China, on his arrival in Toronto from his present mission in Nassau, Bahamas. He is a member of the Canada Scarboro Foreign Mission Society.

Bishop Turner, who was under house arrest in China for three years under the Communist regime, said of the Chinese people: "If they see that in the rest of the world there is strong opposition to communism—that the government which has taken over is not recognized—they are given hope that one day there will be a change."

The Bishop also commented on individuals who go to China for a few weeks, and then act as authorities on the situation there.

"There is no freedom of thought or freedom of speech over there, so how can these visitors expect to get the truth from people who are under coercion?" the Bishop asked.

"They go, for the most part not knowing a single word of Chinese, to a country where no one will dare say a word on how he feels because he would certainly be caught and imprisoned," Bishop Turner continued.

For future travelers to Red China, the Bishop had this to say: "Before God they have an awful responsibility." He advised travelers to go to British Hong Kong and speak to the Chinese refugees there, if they would know the truth.

"They will find there matter for tears, and they will learn the truth from people who have become free," Bishop Turner concluded.

EIGHTY CHINESE PRIESTS 'BRAINWASHED' FOR YEAR, AGENCY REPORTS

ROME — Eighty priests of the Shanghai diocese were "shut up" for more than a year by the Red regime so they could receive their "political re-education," it was reported here.

Fides, mission news agency with headquarters here, said that 300 Sisters were "concentrated" in another place for the same purpose, from June 2, 1958, until April, 1959. It said the priests were held in "quasi-internment" at Tong Ka Dou, once a flourishing parish in downtown Shanghai. The Sisters were held at Zi Ka Wei, the old Jesuit center on the outskirts of the city.

Fides, citing reports it had received by way of Hong Kong, said:

"Although it has been insisted again and again that enrollment in the patriotic association (the government-sponsored organization promoting schism) is voluntary, priests, Sisters and Catholic laity are in no way free to participate or not to participate in what are pompously called 'study session.' When necessary they are taken there by force."

The agency said that while its current information pertains only to Shanghai, it is certain that similar situations exist in other dioceses in Communist China.

According to Fides, the Shanghai indoctrination program was divided into three different periods—one on "patriotism," one attempting to show that Bishop Ignatius Kung, S.J., of Shanghai, who has been in jail since September, 1957, is indeed a "running dog," and another on the Pope.

It said the course were intended to prove the "crimes" of the papacy, and added that His Holiness Pope John XXIII was attacked as "more" of an enemy "than Pius XII."

Fides said that during the courses, aged and sick Sisters were "obliged to stand without any support for hours." It also cited a report from Shanghai as saying:

"Another priest was slapped by a young Catholic girl whose spiritual director he had been. This young patriot' now accused him of having poisoned her spirit and of soiling her . . . by turning her away from Communist teachings."

EXILED CHINESE BISHOP KILLED IN CAR CRASH

SAO PAULO, Brazil — The Chinese Catholic community here turned out in force for the funeral of Bishop Job Chen Chi-ming, C.M., of Chengting, China, who was killed (June 10) in an automobile accident near here.

The Bishop, who went into exile from Red China nine years ago, had been doing mission work here since 1955. He was 67 years old.

Bishop Chen had barely survived another automobile accident, early in 1953 in Saigon, Vietnam.

A native of the northern Chinese diocese heads, Bishop Chen became a Vincentian and was ordained in 1916. Named a bishop by Pope Pius XI in 1939, he was Vicar Apostolic of Chengting until 1946, when the See was made a diocese and he became first Bishop of Chengting.

After leaving China, Bishop Chen worked among the refugees in Hong

Kong for several years. He was on route to the Vincentian motherhouse in Paris when he had the accident in Vietnam. He was moved to Paris when he had recovered somewhat, and stayed there until his coming to work among the Chinese here in Brazil.

US SUPPLIES ASSISTING THOUSANDS OF HOMELESS IN HONG KONG

HONG KONG — Fifty tons of relief supplies from the U.S. were delivered here by the aircraft carrier USS Shangri-La to aid thousands of destitute refugees.

More than 11,000 refugees were left without shelter or food as torrential rains and landslides demolished their shacks and swept away their meager belongings.

The relief shipment of food, clothing, medicines and household goods came from religious and social organizations in California, Arizona, Nevada and other West coast regions as part of "Operation Handclasp," the U.S. Navy's contribution to President Eisenhower's people-to-people program.

Distribution of the relief goods is being made through Catholic welfare agencies here under the direction of the Maryknoll Sisters, and the Church World Service (Protestant) refugee centers.

One refugee resettlement area severely affected by the rains was Tung Tau Tseun, where 100,000 refugees are assisted by the Bishop Ford Welfare Center, administered by Father Howard Trube, Maryknoll missionary from New York City.

Father Trube reported that 1,200 people in his parish had their shacks either washed away or crushed by landslides. They are being given temporary housing in beaverboard shelters on sidewalks, or in nearby buildings, until the welfare center can build permanent homes for them.

The disaster, which occurred at the beginning of World Refugee Year, served to highlight the plight of Hong Kong's one million poverty-stricken refugees from Red China.

CHINESE CHURCHES REPORTED CLOSED

HONG KONG — All except one Catholic church in the big northern Chinese port city of Tientsin have been closed, it was reported here.

The sole remaining church is said to be the Tientsin cathedral, which is understood to be badly in need of repairs.

At the same time, it was reported that only one church is open in Swatow, southern port on the Taiwan strait. The Communist regime reportedly decided to turn the Swatow cathedral into an exposition hall, and the bishop's residence is occupied in part by a chemical fertilizer commission and by the so-called Patriotic Association of Chinese Catholics. The last Bishop of Swatow died in exile in France last year.

The reports from Tientsin and Swatow followed one from Peking to the effect that the cathedral in that capital has been closed.

HONG KONG BISHOP THANKS GERMANY FOR LENTEN AID CITES REFUGEES' MISERY

ESSEN, Germany — Bishop Lawrence Bianchi of Hong Kong told German Catholics here that the population of his city increases at the rate of a quarter a million each year and that the misery of refugees is rising swiftly.

The Bishop came to Germany after making his "ad limina" visit to Rome, to thank the German people for \$125,000 contributed to his diocese in a campaign last Lent.

Referring to conditions in his See, Bishop Bianchi said there are 300 priests to serve the needs of 150,000 Catholics in Hong Kong. About half of the priests are Chinese. There are only eight priests in the Red-dominated sections of the diocese, he said, and five of them are in prison and three are in labor camps.

About a fifth of the 400,000 school children in Hong Kong attend Catholic schools, the bishop said. He said a particular need in his diocese are new centers for workers.

REPORT RED CHINA PRESS IS DISAPPOINTED IN PATRIOTIC ASSOCIATION

HONG KONG — The Communist press in Red China has apparently given up its former practice of giving wide publicity to the so-called Patriotic Association of Chinese Catholics.

Reports received here state that the Chinese Reds are disappointed because the association is not having the success they had hoped for. It

was learned that students in Shanghai and Catholic youth in general were subjected to five indoctrination courses from July, 1957, to February, 1959. Although it is not known whether these courses are still going on for the so-called Catholic Socialist Youth organization of Shanghai, information received here stated that the organization had dropped the word "patriotic" from its title.

Informed Catholics here said that Chinese tourist agencies which formerly urged travelers to visit churches in Red China are now making detours so that travelers will avoid the churches.

It was learned that at a recent indoctrination course a number of young Catholics had the courage to make an "expose" of the state of Christianity in Red China.

They were reported to have received a reply from Red authorities which stated in part: "If you say that priests and Religious are less numerous it must be noted that this state of affairs was created by the Church herself. Because they were reactionary some were arrested. This was necessary to purify the Church. But it would be wrong to conclude that there has been a persecution."

Catholics here have stated that churches in Red China are empty for three reasons: (1) Catholics who were indoctrinated and yielded no longer feel they need to pray and go to church, (2) other Catholics do not wish to go to a church that is under a "patriotic priest," and (3) still other Catholics have been deported to frontier provinces.

REDS CLAIM RAUL CASTRO PRAISED CHINA'S MAO

HONG KONG — The Chinese Communist radio said that Raul Castro, head of the Cuban armed forces and brother of Fidel Castro, has called the Red Chinese leader Mao Tse-tung "one of the most respected figures among Latin American youth."

Peking Radio, in a broadcast monitored here, said Raul Castro made the statement about Mao when he received a delegation of visiting Chinese journalists in Havana recently.

"Welcoming them warmly," it said, "Raul Castro asked the Chinese visitors to convey his gratitude to the Chinese people and the Chinese People's Liberation Army for their great sympathy and support for the Cuban revolution."

CHINESE COMMUNISTS NOW DEVELOPING MARTYR CULT

HONG KONG — The Chinese Communists, who in the process of eradicating religion have in effect substituted their own top brass for saints and deities, are now developing their own martyrology.

The government radio in Peking announced the opening in Shenyang of an "exhibition on the deeds of Martyr An Yeh-min"—apparently a soldier killed during the bombardment of the National-held island of Quemoy.

Peking Radio said 1,500 persons—including party, government and military leaders—attended the ceremony opening the exhibition, which depicts An's childhood, photographs

of him and books he read in his younger years, his army diary, and his "heroic deeds" during the bombardment.

"People visiting the exhibition have been deeply moved by Martyr An's deeds and have expressed their determination to learn from him, to step up production, and to contribute to the socialist construction of the fatherland," the Communist radio concluded.

CHINESE PEOPLE SAY 'NO' TO REDS IN THEIR HEARTS, FORMER NUNCIO DECLARES

VANCOUVER, Canada — "Under terrible pressure, the Chinese people say to their Communist masters 'yes,' but in their hearts they say 'no,'" the former Apostolic Internuncio to China said here.

Archbishop Antonio Riberi made the statement during an interview. He was here on a stopover while going to his new assignment as Apostolic Nuncio to Ireland.

Based on Taiwan since his expulsion from the Chinese mainland in September, 1951, the veteran Church diplomat sees "a wonderful optimism" among Formosans, contrasted with "terror and terrible pressure" on the mainland.

"In Taiwan the increase in converts has been fantastic," he said. "In the the past ten years the Catholic population there has increased from 10,000. The 60,000 are converts."

The majority of the converts are refugees from the mainland, the Archbishop said. "With the break from their family and the strong tradition of ancestor worship, they accept the

Faith more readily than in their own country."

Archbishop Riberi was less hopeful for the mainland. "The Chinese Communists are fanatics, their communism is a form of mysticism," he said.

Asked about the seeming success of the "Patriotic Association of Chinese Catholics," the Nuncio said: "We don't know how hard the people are being pressed. Visitors who go there are deceived. Their guide are carefully trained men. The Communists coerce the people through economic pressure and brainwashing. It is practically impossible to resist."

Archbishop Riberi has first-hand experience of the methods used by China's new masters.

When the Reds began their campaign to dominate the Church in 1950, he was taken to police headquarters for daily interrogations lasting up to 14 hours at a time.

No allowance was made for the fact that he was then suffering from angina pectoris, a painful heart disease. "I had to stop several times on the way to the police station," the Archbishop recalled. "It was agony."

Main purpose of the interrogation was to find grounds to attack the native Chinese bishops. "They asked me if I was in contact with any Bishops. I told them I was in touch with all the Chinese Bishops, it was my duty; but I refused to name any," he said.

His interrogators, working in relays, tried to break his resistance with threats of life imprisonment.

Finally in a mock trial he was sentenced to ten years' imprisonment. The sentence was later changed to expulsion following direct intervention by the Indian ambassador, a personal friend, with Communist leader Chou En-lai.

Significantly, one charge leveled against the Archbishop was "fostering the Legion of Mary."

"It was true," the Nuncio recalled. "I was very proud to have done this."

Archbishop Riberi's "fostering of the Legion of Mary" goes back to the 1930's, when he was Apostolic Delegate to British East Africa. On a visit to Dublin he met a frail Irish girl, Edel Quinn, and gave her his full support in her work of bringing the Legion of Mary to Africa. Her cause for beatification opened last year.

When he was appointed Apostolic Internuncio to China in 1946, Archbishop Riberi immediately took steps to bring the legion to the Orient. He sent Columban Father Aedan McGrath to Dublin to study the legion system and gave him as his sole mission the task of reproducing in China the work of Edel Quinn.

Discussing the Chinese Legionaries of Mary, the Nuncio described them as "earnest, sincere and zealous."

"They were a great help in unmasking the Communist campaign to separate Chinese Catholics from the Church," he said.

INDIA

MOVIE BENEFIT FOR INDIAN CATHOLIC GROUP

BOMBAY, India — A benefit premiere of an American movie here

brought in nearly \$4,000 for the Catholic Association of Bombay.

It was the first showing here of "Witness for the Prosecution," and His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, was guest of honor. Cardinal Gracias, in a brief talk, told members of the association they should devote themselves to all sections of the population. He also said that while the Catholic Association itself is non-political, Catholics should take part in political, as well as social life.

KERALA CATHOLICS BURY THIRTEEN SLAIN BY RED POLICE

TRIVANDRUM, India — Catholics of Kerala paused to bury their dead, but remained undaunted in their decision to resist the Communist-ruled state's new education law.

Thirteen Catholics were slain by police who opened fire on unarmed crowds who were demonstrating against the regime in three Kerala towns. Only Catholics were killed, even though Hindu Nairs and Catholics were both leading the protests against the school law, and the three main opposition political parties united in demonstrations seeking to force the Red government to resign.

This led to charges from Catholics and non-Catholics alike that the state government was trying to isolate the the Catholics for persecution and to make it appear that it is the Catholics who were creating the trouble.

The highest death toll was in Ankamali, where police fired at Catholics who staged a demonstration when one of their number picketing a Com-

munist-run liquor store was beaten and arrested by police. Four Catholics were killed instantly; three died later.

Thousands of the faithful gathered at the church and cemetery for the joint funeral of five of the dead. Syro-Malabar Rite Archbishop Joseph Parecattil offered the Requiem Mass. Another Ordinary of the same rite, Bishop Sebastian Vayalil of Palai, gave the sermon.

A message from Latin Rite Archbishop Joseph Attipetty of Verapoly, who is chairman of the Catholic Bishops' Conference of Kerala, was read at the funeral.

The other six Catholics slain lost their lives in suburbs of this state capital. Two were members of a group of Catholic fishermen who were shot while picketing a government school in Puluva. Four others died in a similar incident in Vetukad.

Auxiliary Bishop Peter Pereira of Trivandrum declared that the Catholic Bishops "have nothing to do" with the attempted forcing of the Communist government out of office.

"This is a political matter which concerns the general public and the state's political parties," he said. "The Bishops are concerned only with education and the schools."

Denying government charges that crowds of demonstrators had been assembled by the tolling of church bells as "utterly false and made up by the police," Bishop Pereira said the government was trying to make it seem that "only the Catholics oppose them." The Bishop, who issued the statement after making a personal investigation of the shootings in his

area—in the course of which he was stoned, but not harmed, by Communists—added:

"It could be seen from police firings so far that the firing was on a pattern and was pre-planned in order to terrorize Catholics."

The Bishop's statement was echoed by Mathai Manjuran, leader of Kerala's Socialist party. Charging that religious persecution has now begun in Kerala, he said that the government was trying to 'isolate' the Catholics. He called it part of communism's "worldwide anti-Catholic movement."

Archbishop Attipetty, as head of the Kerala Hierarchy, has issued a statement reiterating his earlier assertions that the Catholic schools would be reopened only after the "injurious provisions" of the education act are repealed.

Bishop Jerome Fernandez of Quilon, noting that Kerala Chief Minister E.M. Sankaran Namboodiripad had called for government consultations with opponents of the education law, said such talks would serve "no purpose so long as the government was not prepared to amend or modify the act's objectionable provisions."

Bishop Fernandez said the Communist leader's suggestion was aimed at enlisting the aid of the school administrators in enforcing the law, rather than bringing about any understanding between Church leaders and the government.

When Mr. Nehru arrived here by air for a three-day visit, he was given a warm welcome by tens of thousands of demonstrators shouting anti-Communist slogans.

Further feeling had been stirred by what Catholic commentators called the start of a Red "campaign of revenge" against the private schools. The charges stemmed from the government's notification that St. Paul's school in Valiyakumaramangalam, in the Diocese of Palai, was "mis-managed" and therefore ineligible for further government subsidies. Founded in 1945, St. Paul's had about 400 students last term—both boys and girls, and three-quarters of them Catholics.

At the same time, Kerala Education Minister Joseph Mundasserry, an apostate Catholic, was quoted as saying that all private schools which remained closed after the reopening date would lose their government recognition.

The school picketing began on June 15, the date set by the Red regime for the reopening of schools after a fortnight's postponement.

When the schools were supposed to reopen, the Kerala regime postponed indefinitely the reopening date in the areas where Catholic and Nair schools are predominant. That left the Trivandrum area, where the government-run schools are most heavily concentrated, the major center of school activity. So it was here that the anti-Red forces concentrated their picket lines about government schools.

The school picketing was preceded by three days of work stoppages and other non-violent demonstrations sponsored by the opposition parties—the Congress and Socialist parties and the Moslem League. Virtually all the demonstrations came to a

standstill after six days for a Moslem festival which is observed as a national holiday.

But the next day, picketing was again resumed, with many Catholic mothers in the forefront, courting arrest. An estimated 3,000—the majority of them Catholics—were under arrest as the first week of demonstrations came to an end.

The police invasion of St. Joseph's High School here, where students barricaded themselves to prevent the regime from forcing it to open, brought a complaint to the national government from Bishop Vincent Dereere, OCD, of Trivandrum. Bishop Dereere called on the New Delhi authorities to intervene to prevent the Kerala government from depriving him of his constitutional right to protect his schools.

Meanwhile, a statement by Kerala's Minister of Law and Order, V. R. Krishna Iyer, threatened an all-out campaign against the Church. Mr. Iyer declared that the "real battle" in Kerala was between the Church and communism.

Communist party members set about trying to split the Catholic community by forming leagues of lapsed Catholics to oppose the clergy. Pro-Communist teachers in Church schools were used as police informers on Catholic defense plans, and at the same time Red propaganda organs sought to have churches labeled as weapons warehouses.

Kerala's Chief Minister, E. M. Sankaran Namboodiripad, stated flatly he would not conduct the usual judicial inquiry into the police killings.

KERALA ISSUE IS TYRANNY AGAINST FREEDOM, CARDINAL SAYS

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, declared here that the issue which confronted the people of Communist-ruled Kerala is that of tyranny versus freedom.

India's sole Cardinal told a Kerala sympathy rally here that, while the Church does not interfere in political matters, Christian individuals cannot ignore the happenings in Kerala.

"Our mission is spiritual," Cardinal Gracias said. "But the Spiritual mission would be meaningless if it were divorced from the temporal one and if it did not have the background of an intelligent and unbiased understanding of events as they occur from day to day.

"So much has been said and written about Kerala that all that remains now is for us to pray unceasingly," Cardinal Gracias declared.

PRIEST CALLS FOR CHANGE IN RULE DENYING VOTE TO HANSEN'S DISEASE VICTIMS

TUTICORIN, India — A priest has called for a change in a rule that denies local voting privileges to about 150 patients of a Hansen's disease (leprosy) home here.

Father Joseph Roche, superintendent of St. Joseph's Leprosy Home, called "iniquitous" a rule stating that "a leper is not allowed to vote even though his name has been registered."

Pointing out that the patients had voted in previous elections in the area,

Father Roche said Hansen's disease victims are also "sons of the soil" with the right of citizenship.

RULING INDIAN PARTY CHARGES KERALA REDS STIRRED AGITATION BY PASSAGE OF EDUCATION LAW

NEW DELHI, India — India's ruling Congress party charged here that the education law passed by Kerala's Communist government pushed tension in that state to the point where anti-Communists had no choice but to start their campaign of agitation.

Party leaders, headed by Mrs. Indira Gandhi, Prime Minister Jawaharlal Nehru's daughter, issued a 14-page statement condemning Red rule in India's smallest and most literate state.

Kerala's recent Communist regime, which had been in office since the spring of 1957, had repeatedly tried to make it appear that the current unrest in the state was stirred by Catholics. The All-Congress party said in its statement, however, that the real cause of the trouble is Communist misrule. It said that if the Reds were allowed to remain in power for the full five-year term, it will prove the "end to all democracy in Kerala and a grave threat to it in the rest of the country."

The Congress leadership had also asserted that a broad section of Kerala's population believed that the rule of the Communists had "amounted to subversion of all vital things for which democracy and the Indian Constitution stood."

Archbishop Joseph A. Fernandes of Delhi and Simla also spoke here on the Kerala crisis. Noting that the anti-Red meetings and demonstrations in Kerala have been going on since mid-June, he said they seem to have been of no avail. "The Communists wanted to dominate the whole of India," he said. "Things were then very bad in Kerala."

Archbishop Fernandes echoed a statement made recently by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay.

In Kerala, two more persons were killed by Communists. They were among fifteen persons attacked by armed Reds in Thuruthikkad. A Catholic priest suffered serious stab wounds during the same attack. He is Father Jacob Eranakkal, who was hospitalized in Tiruvalla.

The two deaths in Thuruthikkad brought to at least eighteen the number of anti-Communist demonstrators slain by the Reds in Kerala since mid-June. Sixteen of the dead were known to be Catholics.

And in Trichur, two Catholic boys picketing a government school were attacked by a Communist mob and had to be hospitalized.

The Kerala demonstrations got under way when the Catholics and Hindu Nairs—who together run most of the 7,000 non-government schools in Kerala—announced they were keeping their schools closed.

All three major non-Communist parties in Kerala—the Congress and Socialist parties and the Moslem League—seized the occasion to launch

a statewide campaign of passive resistance to the regime.

HINDU GROUP ADOPTS PLAN TO BALK MISSIONERS' WORK

NEW DELHI, India — A meeting of Hindu leaders here has adopted a plan to train volunteers to "counteract" the activities of foreign missionaries in some parts of India.

The action came when the "International Aryan League" met here for an eight-day session.

A resolution adopted at an initial session described the work of foreign missionaries in "hill tracts and tribal areas" as "objectionable." They are a "potential danger to Indian culture and Indian nationality," the resolution stated.

The training project reportedly will include work in the state of Rajasthan, where foreign missionary projects are progressing. Classes to train the volunteers are to be started there, according to an announcement.

BOMBAY COLLECTIONS AID CHURCH IN KERALA

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, announced that the recent Sunday collections of the Bombay archdiocese of July 12 have been sent to Kerala to aid the beleaguered Church.

Bombay Catholics contributed about \$1,800 to aid victims of Red oppression in Kerala during June. The money was sent to Archbishop Matthew Kavukatt of Changanacherry for distribution.

CROWDS DEMAND GOVERNOR RECOMMEND DISMISSAL OF FORMER COMMUNIST REGIME

TRIVANDRUM, India — Crowds bearing torches, symbols of fifteen Catholics already killed in clashes with police, marched on the house of Kerala State's governor, asking that he recommend dismissal of Kerala's recent Communist regime.

The throng asked Governor Ramakrishna Rao to tell the Indian central government in New Delhi that Kerala's controversial Red government should be dismissed.

The agitation in Kerala was sparked by a new education law passed by the Communist government.

Elsewhere in Kerala, Bishop Michael Arattukulam of Alleppey reported that street fighting had broken out in his diocese, with the object of terrorizing Catholics.

The prelate declared: "Communists do not hesitate to kill Catholic and Congress party (India's ruling party) leaders here. No one can stir out at night. It was street fighting that was going on. There was no police protection whatsoever."

Bishop Arattukulam disclosed that the home of a Catholic leader in his diocese was attacked at night by a group of Communists. They fled only after the absent man's wife and children roused neighbors.

The Bishop also said that lapsed Catholics who have become Communists have attempted to found a "progressive church" in his See. Catholics who have gone over to the Communist side have organized a so-called "Catholic League" to further their ends, he declared.

In Kottayam, the Catholic daily newspaper Deepika said an international Communist onslaught might be unleashed in Kerala if the central government had intervened too hastily in the tension-ridden state.

The newspaper warned that Communists "will not give up office without a struggle. As in Korea, they may bring in foreign troops and armaments."

Deepika stated that the Kerala Communists might be prepared to resist with force the intervention of the central government. Therefore, the newspaper said, New Delhi should take a hand in the situation only after taking "all possible safeguards" against having matters get out of hand.

Deepika added that the recent Red regime in Kerala was "a most significant experiment" in international communism, since it had put into practice the theory that communism can be introduced into a country without civil war.

As Deepika was issuing its warning, it became known that police of the Communist regime had searched the newspaper office—presumably to gather evidence for framing a charge of sedition against the Catholic publication.

Police also searched the home of a Catholic in Palai, who had written a recent article in Deepika to which the Communists took particular exception. They seized a copy of the article and other material.

In Bombay, His Eminence Valerian Cardinal Gracias told a prayer pilgrimage that the Christian citizen cannot be "indifferent" to "so im-

portant an area of conflict" as politics.

In a reference to the recent events in Kerala, the Cardinal, who is Archbishop of Bombay, said Catholics are learning a lesson they should never forget.

"We are learning," he stated, "that we must be at all times alert to the danger of the intrusion of the state into areas of culture and into areas of the social and private life of man which are beyond the authority of the state."

The Cardinal said that the Church will not interfere in the political activity of the people, but he added that the individual Christian cannot leave this most important sphere of socio-political life to unworthy persons.

CARDINAL SAYS POOR IN BOMBAY ARE NOT GETTING SQUARE DEAL FROM RICH

BOMBAY, India — The poor are not getting "a square deal" from the rich, His Eminence Valerian Cardinal Gracias said here in urging Catholics to assist the poor.

The Archbishop of Bombay, who spoke at a parish gathering, called attention to the slums in the city. He said the rich people living in the neighborhood of slums do not even seem to be aware of their existence.

The Cardinal stressed that justice and charity will be betrayed if Catholics do not fulfill their obligation toward the poor.

RULING INDIAN PARTY HIT AS SUFFERING RED 'INFECTION'

BOMBAY, India — Chakravarty Rajagopalachari, veteran Indian statesman who recently quit the ruling Congress party to found a party of his own, charged here that the Congress party suffers from "Communist infection."

The former Governor General of India, who with Mahatma Gandhi and Jawaharlal Nehru was a principal leader of the drive for India's independence, declared that the Congress party is following the policies of the Communists, but without their "dedicated efficiency."

"There is no one who welcomed the present policies more than the Communists," the former Governor General told a public meeting here. He said his own new Swatantra party will stand for "minimum of government and maximum of freedom."

HINDUS DEMONSTRATE AT CARDINAL'S HOUSE IN SUPPORT OF KERALA REDS

BOMBAY, India—The Mahasabha, a traditionally anti-Christian and militantly Hindu organization, staged a demonstration outside the home of His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, in support of the education law passed by the former Communist government of Kerala State.

In what was believed to be the first such demonstration of its kind outside Kerala, about forty persons shouted condemnations of "Christian activities in Kerala." They also

protested the "initiative and lead" taken by Cardinal Gracias in a recent prayer rally here for peace in Kerala.

INDONESIA

INDONESIA ACTS TO HALT SEX AND SADISM IN PRESS

DJAKARTA, Indonesia — The Indonesian government warned newspapers in that country that they may lose their permits to publish if they print stories of sex and sadism.

Pictures relating to killing, rape, nudity, kissing "and other immoralities" will be held objectionable in the future, the Information Ministry declared.

INDONESIA'S CATHOLIC PARTY BACKS PRESIDENTIAL DECREE RESTORING 1945 CONSTITUTION

DJAKARTA, Indonesia — Indonesia's Catholic party has announced its support of President Sukarno's decree reinstating the 1945 Constitution which gives him almost unrestricted power.

The decree, which also dissolved the Constituent Assembly, was issued by the President shortly after his return from a long trip overseas. It paves the way for his policy of "guided democracy" which gives him the power to appoint a majority of the members of the legislature.

The country's Catholics had opposed an earlier version of the "guided democracy" policy since it provided for cooperation of the country's major parties, including the Communists, in the government. That policy was

announced in 1957 following the President's proclamation of a state of siege which is still in force. In 1958 full scale civil war broke out, with anti-government forces demanding formation of a government free of all Red influence.

The "guided democracy" plan based on a return to the 1945 Constitution, however, has the support of Catholic leaders. It was recently praised by the country's senior native prelate, Bishop Albert Soegiapranata, S.J., Vicar Apostolic of Semarang, who said the nation needs firm leadership until its people reach greater political maturity.

The executive board of the Catholic party said in a statement that it had issued its declaration for "local leaders of the party and other Catholic organizations in every corner of the country, in order that they may not waver in continuing to serve our common fatherland and its people within the framework of the law and the leadership of the state as created by the decree of the President."

It also asked the nation "to pray that the grace of Almighty God will give wisdom to our leaders."

The statement also noted that the President mentioned in his decree the so-called Djakarta Charter. That is a document which dates from two months before Indonesian independence in 1945 and states that the Indonesian Republic will be based on "belief in God, with Moslems being required to follow Moslem law." About 90 per cent of Indonesians are Moslems.

In announcing the decree, the President opened his speech with the words, "In the name of the one and only God." He said:

"We have the conviction that the Djakarta Charter dated June 22, 1945, gave inspiration to the 1945 Constitution and is linked in unity with the Constitution."

The Catholic party noted that the President's words had caused some worry among Catholics, but added that the charter was mentioned only in the introduction to the decree and not in the decree itself, and that it is clear that the President was only giving his personal opinion in regard to it.

The party's statement said that the President has repeatedly declared that his decree is based on the desires of the majority in the Constituent Assembly. It is clear, the party statement went on, that the Constituent Assembly accepted the 1945 Constitution but rejected the Djakarta Charter's provision regarding Islamic law. Therefore, it said, it sees no reason for fear because of the President's words about the charter.

The President's decree has been given strong support by the Indonesian Army's chief of staff, Lt. Gen. Abdul Haris Nasution, who recently praised the nation's Catholics and promised to protect them.

JAPAN

ANCIENT BELL MAY GIVE NEW FACTS ON HISTORY OF CHURCH IN JAPAN

TAKAOKA CITY, Japan — An old bronze bell salvaged from a scrap pile here a few years ago may throw new light on the early history of the Church in Japan.

Dr. Masayuki Nakajima, an amateur historian, discovered the bell

here in a foundry where it was soon to be melted down for its copper content.

Intrigued by a cross and other inscriptions on the bell, he acquired it and enlisted the aid of a historian in tracing its history. The librarian sent rubbings of inscriptions to the Vatican Library, which identified the bell as the property of a Catholic monastery in the 16th century. But the library could not explain how the bell was brought to Japan.

The bell is nearly two feet high, has a diameter of about a foot and a half and weighs 160 pounds. It has been designated as a national treasure and is under the protection of the government.

Studies are being made to ascertain where the bell was cast and how it came into this area.

FINAL VOLUME IS COMPLETED OF JAPANESE CATHOLIC ENCYCLOPEDIA

TOKYO, Japan — After 25 years of scholarship and research the final entry has been made in the exhaustive index that will go with the fifth and final volume of the Japanese Catholic Encyclopedia.

The entry was made by a German priest, Franciscan Father Titus Zeigler, who has directed the work for several years at the Jesuits' Sophia University here. The final volume of the encyclopedia is expected to be issued this year. The work first had been entrusted to Father John Kraus, S.J., who died in 1946.

The project was started in 1934 when Pope Pius XI expressed the

wish that Sophia University should bring out a Catholic encyclopedia in Japanese similar to one published in Chinese.

HANSEN'S DISEASE HOSPITAL IN JAPAN MARKS 70TH ANNIVERSARY

GOTEMBA, Japan — The Hospital of the Resurrection here, the first established in modern Japan for victims of Hansen's disease (leprosy), has observed the 70th anniversary of its foundation.

Among the guests of honor at ceremonies here was Archbishop Maximilian de Furstenberg, Apostolic Internuncio to Japan. On behalf of His Holiness Pope John XXIII he presented the Pro Ecclesia et Pontifice Medal to Miss Catherine Ibuka, a member of the nursing staff, in recognition of her thirty-eight years of service among the lepers.

A Mass of thanksgiving was offered by Bishop Luke Arai of Yokohama. The congregation included the Mayor of Gotemba and officials of the health and social welfare departments of the town.

The Canadian Sisters of Christ the King care for eighty-nine lepers in the hospital, which is situated at the foot of Mt. Fujiyama.

ANCIENT CATHOLIC LANTERN IS FOUND

KYOTO, Japan — A 400-year-old Catholic art treasure has been discovered at Mikara City in the Apostolic Prefecture of Hiroshima.

It was a stone lantern, made in the shape of a cross, with an image of

the Blessed Virgin Mary. It was the work of a renowned craftsman, Oribe Iori.

The Buddhist daily newspaper here noted that the lantern was well preserved and obviously had been treasured in secret through the years of Japanese suppression of Christianity when its discovery would have caused severe punishment.

U.S. SAILORS RAISE FUNDS FOR WAR-DAMAGED SCHOOL IN JAPAN

SUMOTO, Japan — Vice Adm. Frederick Kivitte, commander of the U.S. 7th Fleet, landed here by helicopter to give a Catholic nun a check for \$10,800.

The money had been collected from 7th Fleet personnel for Mother Anne Monique, Assumptionist Sister who directs the Catholic school in Sumoto, main settlement on Awaji Island in Japan's Inland Sea.

In February the school, heavily damaged during the war, received another gift of \$10,000 from American sailors.

CATHOLIC AGENCY AIDS ISLANDS FLOOD VICTIMS

TOKYO, Japan — Relief supplies from a U.S. Catholic agency have aided flood victims on Amami-Oshima, a group of islands between the East China Sea and the Philippine Sea.

In response to an appeal by Father Jerome M. Lukaszewski, 12,000 pounds of wheat flour and a quantity of used clothing were rushed to the disaster area by Harold Cook, Tokyo repre-

sentative of Catholic Relief Services-National Catholic Welfare Conference, worldwide relief agency of the U.S. Catholic Bishops.

In his letter of appeal Father Lukaszewski reported that torrential rains had demolished homes and destroyed rice paddies on the island.

American Conventual Franciscans have been caring for the islands of Amami-Oshima since 1952. About 2,000 Catholics live on the islands.

Each month the friars distribute about 6,000 pounds of wheat flour and 2,500 pounds of powdered milk to needy persons as part of a sustained program of help in cooperation with CRS-NCWC.

CAUSE OF NAGASAKI MARTYRS INTRODUCED

NAGASAKI, Japan — Three Japanese, two priests and one Brother, are among nine martyrs of the 17th century whose cause for beatification has begun in Rome.

All Dominicans, the martyrs entered Japan secretly during the fierce persecution under Shogun Temitsu Tokugawa and died during the period 1633-1637. Superiors of the Dominican Order and Archbishop Paul Yamaguchi of Nagasaki placed the cause before the Sacred Congregation of Rites last summer in response to many requests from Christians here who have long venerated the martyrs.

One of the priest-martyrs, Father Diego de Santa Gorobe, was baptized as a student at the Jesuit college in Nagasaki. He entered the Dominican Order in Manila and was ordained in 1626. He returned to Japan in 1632 and was martyred the following year.

Father Thomas de Hyacinth Rokuzaemon, the other priest-martyr, was for many years a catechist in the service of the Jesuit missionaries. While studying theology at Manila he became a Dominican and entered Japan in 1629. He ministered to the underground Christians until his arrest and martyrdom in 1634.

The third Japanese was Brother Vincentio de la Cruz. After studying in the Jesuit college at Nagasaki, he entered the Dominicans at Manila. For several years he taught Japanese to missionaries preparing for the Japan mission. With three other Dominicans he set out for Japan in 1636. They reached Okinawa the same year and were arrested almost immediately.

They were sent to Satsuma and later to Nagasaki, where they suffered martyrdom in 1637. The other members of this party, which was one of the last groups of missionaries to enter Japan, were two Spanish priests, Father Michael and Antonio, and one French priest, Father Thomaso.

Another priest, Father Dominic, a Spaniard and a former professor at the University of St. Thomas in Manila, entered Japan at Satsuma in 1633 and was martyred the same year in Nagasaki.

CRS-NCWC SENDS FOOD, CLOTHING TO DISASTER- HIT SOUTHERN JAPAN

TOKYO, Japan — Catholic Relief Services-National Catholic Welfare Conference has sent clothing, flour and powdered milk to parts of southern Japan stricken by torrential rains.

The shipments are being distributed in southern Honshu and Kyushu. They consist of 380,000 pounds of used clothing, 188,000 pounds of wheat flour and 38,000 pounds of powdered milk.

CATHOLIC RADIO PROGRAM NOW REACHES MOST OF JAPAN

HOKKAIDO, Japan — The Good Shepherd movement's daily radio program has been extended to cover over two-thirds of Japan by the addition of nine stations on this northern island.

During 1958 some 5,000 Japanese enrolled in the Catholic correspondence course offered by the Good Shepherd movement on its daily program, then carried on only seven stations.

Founded in 1949 by Father James F. Hyatt, Maryknoll Missioner from Seattle, Wash., the Good Shepherd movement concentrates on mass communications media.

ABORTIONS IN JAPAN ESTIMATED AT 1,500,000 YEARLY BY GOVERNMENT

TOKYO, Japan — With the yearly number of abortions now estimated at 1,500,000, the number of children in Japanese families averages only half of what it was before World War II.

These findings were reported here in a White Paper issued by the Japanese Ministry of Welfare.

Abortion, the report said, is being used in preference to contraception in limiting births in this country.

Meanwhile, a survey taken by the Mainichi Shimbun newspaper chain, Japan's second largest, reported that a large majority of the people think birth control is a good idea. In the chain's first survey, conducted in 1950, 60 per cent of those questioned supported contraception. The number of those who support it has since grown, the report stated, and today 73.5 per cent of rural couples, the group that favors it least, think contraception is a good practice.

Of the 3,835 couples questioned in the current survey, 62.7 per cent said they either practise birth control now or have done so in the past. Thirty-three per cent said they had never practised it and 4.3 per cent gave no answer.

According to answers from the wives, 35.1 per cent have had abortions, compared with 29.7 per cent questioned in a similar 1957 survey. It is also believed that a considerable number of the 22.7 per cent of the wives who did not answer this question have had abortions.

TWO THIRDS OF JAPANESE HAVE NO RELIGION, SURVEY REPORTS

TOKYO, Japan — While 65 per cent of Japanese say they have no religious beliefs, the same percentage states that people do not take enough interest in religion.

These findings were reported by a survey of public opinion conducted by the government Bureau of Statistics.

Of the 35 per cent who said they have no religion, 68 per cent said they are Buddhists, nine per cent were Shintoists and three per cent Christians.

Asked whether they believe in a life after death, 20 per cent said yes, 49 per cent said no and the others were doubtful.

JAPAN'S CATHOLIC SCHOOLS MEETING DIFFICULT CHALLENGE IN TEACHING RELIGION TO MIXED STUDENT BODIES

TOKYO, Japan — Catholic schools in Japan are successfully coping with the difficult challenge of teaching religion to classes of mixed students. Most of them pagan.

It is generally conceded that Catholic schools in this country provide a most powerful means of spreading the Faith. Non-Catholics are attracted to the schools because of their high academic standards. An additional incentive is the number of European and American instructors on the schools' staffs who are highly qualified foreign language teachers.

But pagan students, who form an overwhelming majority, do not enter the schools in order to become Catholics. It is true, however, that thoughtful parents appreciate the moral training given in Catholic schools as well as the absence of Communist influence.

The problem facing the schools' teachers is how to teach religion to a class made up of a few Catholics, some catechumens and a great percentage of pagans. To the Catholic, religion is a way of life. To the average pagan it is just one more school subject he is obliged to take.

In the case of Catholic high schools here, the problem is more complicated. The schools have only three years in which to influence the child, and it is of the utmost impor-

tance to give the Catholic student a strong intellectual basis for his Faith before he is exposed to what is at best the religiously indifferent atmosphere of a Japanese university.

Faced with this problem, the Catholic teacher has two alternatives, neither of which can be called satisfactory.

Out of consideration for the pagan students, he can water the religion class down to mere moral teaching or a historical study of Christianity. At the university level, a course in the science of religion fills this role.

If this alternative is adopted, it cannot be said that the Catholic student is receiving religious instruction fitted to his needs. For the development of his own spiritual life, and to strengthen him in discussions with pagan friends after leaving school, the Catholic student needs something more substantial than moral instructions.

The other alternative is to teach Catholic doctrine in its purity to mixed classes. In choosing the syllabus for the religion class, the Catholic student and his needs are made the standard.

This is likely to alienate the pagan from the Church. As educators point out learning is most effective only when it is based on previously learned material which has been understood and assimilated. In other words a student from a completely pagan home is not likely to profit from teaching about the sacraments when he has never seriously thought about the existence of God.

One solution to the problem which has been widely adopted in Catholic

schools here is to divide the class into two groups, Catholic and pagan, and to teach religion separately to each. However, Catholic educators here are coming to believe that the disadvantages in this plan outweigh its advantages.

Such division tends to give the pagan pupils the feeling that they have been let into Catholic schools only to fill up the vacancies. Some students on entering a Catholic school take a somewhat belligerent attitude, and dividing the school on a Catholic-pagan student basis tends to widen the breach.

Catholic schools here are therefore inclining toward a *via media* method which will neither upset the susceptibilities of pagan students nor deprive Catholic ones of necessary and thorough instruction.

In practice this means having at least one class a week which all students attend. In this period, material profitable to Catholic and pagan alike is taught. A course of moral teaching, ethics, social problems and other material which equips all students to face situations they will meet in later life forms the syllabus. It is found that pagan parents here appreciate such instruction, since it is the practice in Japan to leave such things to the teacher.

This system has been followed with marked success by the Jesuit-conducted Eiko Boys High School at Yokosuka, where a number of textbooks have been prepared for use in other Catholic schools. It has been found that such instruction forms an excellent preparation and foundation for later instruction in religion proper and that many of the pagan students

have asked for formal religious instruction.

In addition to one or two hours of general moral teaching, Catholic attend a special class where straight Catholic doctrine is taught.

The needs of a third group, the catechumens, must be given consideration. After being well instructed and receiving baptism, these students are integrated with the other Catholic students.

Thus it has been found that the religious training program, which is the real purpose of the Catholic schools, must be sufficiently flexible and diversified to provide for the different needs of the students—the pagans, catechumens and Catholics. On the other hand, the Catholic schools must be careful to eliminate any sort of division among the students.

The fact that the percentage of Catholics in the schools is constantly rising indicates that the challenge posed by the problem of the mixed student bodies is being met successfully. In this way the Catholic schools are proving a powerful means of spreading the faith in Japan.

POTTERY OVER 2,000 YEARS OLD DISCOVERED AT SITE OF CATHOLIC SCHOOL IN JAPAN

YOKKAICHI CITY, Japan — Two pieces of pottery over 2,000 years old were discovered when additions were being made to Our Lady Star of the Sea High School here.

The school's director, Father Henrique Rivero, while watching workmen excavate a water channel

noticed an old piece of pottery in the discarded earth.

It proved to be a perfectly preserved example of yayoi pottery, about 2,100 years old, with a dark stain on its inner surface, presumably left by the foodstuff formerly contained in the jar. Yayoi pottery is glazed pottery with a simple decoration made with a sharpened piece of bamboo.

More than 2,000 years ago the region around this port city on the shores of Ise Bay was the center of a neolithic culture known as the "yayoi period." This period was preceded by a more primitive culture known as the "burial mound" period. Examples of the simple unglazed pottery of this period are rare.

While Father Rivero was examining his first find, a workman produced another piece of old pottery, an unglazed jar. This was later examined by experts and identified as an example from the burial mound period. The jar is thought to be at least 2,600 years old and of great historical value.

The Our Lady Star of the Sea school here is conducted by the Pius Society of Schools. The pieces of ancient pottery discovered by Father Rivero are now valuable exhibits in the school's museum.

NUN, FORMER EDITOR, GIVEN MISSION ASSIGNMENT IN JAPAN

TECHNY, Illinois — A nun who has served as a teacher and a magazine editor has been assigned to a mission post in Japan.

Sister Immolata Reida, whose hometown is Omaha, Neb., has been appointed to head the English department at the Holy Ghost Missionary Sisters' junior college in Akita, Japan. Sister Immolata is a former editor of the sisterhood's magazine, the Master's Work. For the past eleven years she has taught schools in Greenville and Jackson, Miss. She joined the sisterhood in 1934.

The Akita college was opened in 1954 and has 125 students. Connected with it are a kindergarten with 228 children, a junior high school with 155 students, and a senior high school with 1,146 students.

KOREA

U.S. SERVICEMAN HONORED FOR AIDING MISSIONERS IN KOREA AND JAPAN

PUSAN, Korea — A U.S. serviceman received a papal honor here in recognition of the help he has given to missioners in Korea and Japan.

The Pro Ecclesia et Pontifice Medal was awarded to M. Sgt. Patrick Denier of Troy, N.Y., who during his free time helped with the building of Catholic institutions in Korea and Japan.

The medal was obtained for the serviceman from His Holiness Pope John XXIII by Columban Bishop Harold Henry, Vicar Apostolic of Kwangju.

A veteran of twenty-two years in the Army, Sgt. Denier is on his fifth tour of duty in Korea. During his present tour, he helped to build St. Mary's church in Pusan and a new Sisters' convent in the northern suburbs of the city.

ASIAN ANTI-COMMUNIST ASKS ALL RELIGIONS TO UNITE TO OPPOSE ATHEISM OF REDS

SEOUL, Korea — Members of all the world's religions were urged to unite to oppose atheistic communism in a resolution adopted by the Asian People's Anti-Communist League here.

Such unity, a resolution stated, would be the "first step in the realization of the security that can be achieved by utilizing the spiritual resources of the world regardless of nation or creed."

Other resolutions approved by the fifty-one delegates from seventeen nations and territories included a condemnation of Red Chinese aggression in Tibet and calls for the reunification of Korea and Vietnam.

The Asian People's Anti-Communist League was founded in 1954 in Korea under the sponsorship of President Syngman Rhee. Its headquarters are in Saigon, Vietnam, where its organ, "Free World," is published. Editor is a Belgian priest, Father Raymond De Jaegher.

CONVERSIONS IN KOREA CONTINUE TO INCREASE

KWANGJU, Korea — During the past year 7,123 adult converts were baptized in the Kwangju apostolic vicariate, it has been reported by Bishop Harold Henry, SSC, Apostolic Vicar.

With a total of sixty priests working in the vicariate, this figure shows that there was an average of 118 adult converts for each priest.

The total population of this 9,000-square-mile vicariate is 3,487,174. Of this total the present Catholic population is 52,002, with 13,617 others taking instructions in the Catholic Faith.

In the past year Bishop Henry has opened twenty-four new missions, bringing to 114 the number of mission stations in his twenty-eight parishes. Assisting the Bishop and his priests are 251 native catechists and 199 teachers.

"Prospects for the Church in Korea remain bright," remarked Minnesota-born Bishop Henry. He said one reason for his optimistic outlook is the fact that seventy-seven young Koreans are studying for the priesthood in his vicariate, thirty of whom are in the major seminary.

CATHOLIC-OWNED KOREA DAILY AGAIN SHUT DOWN BY GOVERNMENT ORDER

SEOUL, Korea — Seoul's Catholic-owned daily, *Kyonghyang Shinmun*, whose closing by the Korean government in April brought on a storm of protests, has been shut down again only seven hours after a court order said it could resume publication.

The Court of Appeals here ruled that the newspaper, Korea's second largest, could reopen pending a decision on its case by the country's Supreme Court.

Then, after an emergency two-hour cabinet meeting, the Korean government suspended *Kyonghyang Shinmun's* publishing license. The daily's staff was notified of the suspension while preparing what would have

been the paper's first edition in nearly two months.

In April the government had canceled the paper's license. The Court of Appeals ruled that the paper could reopen because the "cancellation of a publishing license without taking the step of suspending the license is an excessive measure." The government has now suspended the license.

Kyonghyang Shinmun, which is managed by the Seoul apostolic vicariate, was originally shut down by the government on charges that it was undermining democracy and the country's security. The government also accused it of deviating from its "lofty religious position and the ideals of Catholicism."

In answering the government charges, Bishop Paul Ro, Apostolic Vicar of Seoul, denied that the paper had deviated from Catholic ideals and said:

"Animated by the spirit of Catholicism, the policy of the paper has been directed toward the betterment of the Korean people."

The Bishop also declared that it had not "confused religion with politics."

Regarding the new suspension order, a statement issued by the government information office said:

"Respecting the view of the court, the government withdraws its earlier order for cancellation of the publishing license and suspends the publication of the paper."

Bishop Ro has made no comment on the latest government move and Kyonghyang Shinmun's publisher, Han Changu, has said he is undecided

as to what action he will now take.

Korea's Catholic Vice President John M. Chang, one of the founders of Kyonghyang Shinmun and leader of the Democratic party which opposes the ruling Liberal party of President Syngman Rhee, called the suspension an "excessive abuse of authority."

He declared that because of the daily's "great merit ... during thirteen years of fighting communism the paper should be given its license."

SURVEYS POSSIBILITIES OF OPENING SCHOOL IN KOREA

SEOUL, Korea — Father Leonard M. Fee S.M., superior of the Pacific Province of the Marianist Society is visiting here to survey the possibilities of opening a school in Korea.

Though the Marianists' Pacific province was set up in 1948 it has no foreign mission territory yet. The farthest the Marianists have come is the Hawaiian Islands where they have charge of Chaminade College, which they hope to raise to university status as the Catholic University of Hawaii. Later this year the college will be affiliated to the Catholic University of America in Washington, D.C.

In the past few weeks Father Fee has visited the Philippines and Laos, where he studied the educational situation in both countries.

In Korea he will meet with the bishops and discuss educational possibilities with them. He will also meet with heads of teaching orders in Korea.

The superior general of the Marianists in Rome will evaluate the survey and decide which country will be chosen for the new school.

CATHOLIC AGENCY AIDS FIVE MORE KOREAN ORPHANS

SEOUL, Korea — Five more Korean orphans are on their way to new homes found for them in the U.S. by Catholic Relief Services-National Catholic Welfare Conference.

To date, the worldwide relief agency of the U.S. Catholic Bishops has found homes for 139 Korean orphans. The present group, all girls, were under the supervision of Sister Edna Staunton, surgeon in the Columban Sisters' hospital in Mokpo, Korea.

MISSIONER AT 70 GETS HIS SECOND ASSIGNMENT IN KOREA

MARYKNOLL, New York — Only the tell-tale white hair of his crew-cut gives an indication of the age—70—of Father John E. Morris. He has been assigned for the second time to the missions of Korea.

Thirty-six years ago, the priest from Fall River, Mass., first sailed for the "Land of the Morning Calm." And to this day, the farsighted missionary has kept up his study of the Korean language in hopeful expectations of his return to Korea.

Ordained for the Diocese of Fall River in 1914, Father Morris joined Maryknoll in 1921. He left for the missions of Korea in October, 1923. After thirteen years in Korea where he served as Prefect Apostolic he was transferred to Kyoto, Japan, to work

among the large Korean population living there.

With the outbreak of World War II he was interned by the Japanese and repatriated to the U.S. aboard the SS Gripsholm in a prisoner-of-war exchange.

Prevented by the war from returning to the mission work in Asia, Father Morris became a chaplain to Japanese-Americans interned in relocation camps in Arizona.

In 1944 he was assigned to the missions of Hawaii and worked there for the next twelve years. Returning to the U.S. he was appointed regional director of Maryknoll activities in the Northwest, with headquarters in Seattle, Wash. He held this post until his second assignment to Korea.

He expects to set sail in mid-August, accompanying other Maryknollers assigned to Korea.

KOREAN ORPHANS GOING TO U.S.

SEOUL, Korea — Three more Korean orphans, two girls and a boy, will leave soon for new homes found for them in the U.S. by Catholic Relief Services-National Catholic Welfare Conference.

The children will go to Chicago where they will be met by their new parents.

A one-year-old girl is going to Mr. and Mrs. Albert Kobata, Cincinnati. A boy, four-and-a-half, is going to Mr. and Mrs. Richard Pardi, also of Cincinnati. The other girl, three, is going to live with Mr. and Mrs. Cyril Long, Battle Creek, Mich.

Since Catholic Relief Services-NCWC, the U.S. Bishops' overseas relief agency, undertook the program of sending orphans to the States, 142 orphans have been aided in this way.

This month nine are due to leave with servicemen who have adopted them and have served their tour in Korea. The over-all total will then be 151 orphans whose adoption papers were processed by CRS-NCWC.

By the end of July, twice as many orphans will have been sent as in the corresponding period of January-July in 1958.

KOREAN FLOOD VICTIMS RECEIVE HELP FROM BISHOP'S RELIEF AGENCY

SEOUL, Korea — Some 3,500 victims of heavy floods in the Maryknoll Vicariate in central Korea have been aided by shipments of food and milk from Catholic Relief Services-National Catholic Welfare Conference.

The food for the flood refugees was requested by Bishop James V. Pardy, M.M., Vicar Apostolic of Chungju.

In all, CRS-NCWC, worldwide relief agency of the U.S. Catholic Bishops, sent 30,000 pounds of rice, 35,000 pounds of corn meal and 10,000 pounds of dried milk. Distribution of the relief supplies is being made through the Catholic priests in the parishes hit by the floods.

LAOS

AGED CHINESE, ORDERED SHOT BY RED COMMISSAR, ARE ESCAPING TO LAOS, U.S. DOCTOR REPORTS

MUONG SING, Laos — A Red edict ordering the execution of all

feeble persons over 60 is responsible for arrival of a stream of refugees coming across the border to this Laotian town; it was reported here by an American Catholic doctor.

According to Dr. Thomas Dooley, former U.S. Navy doctor who has set up a clinic here, the Communist commissar of Menghwa in Communist China's Yunnan province has ordered the execution of all feeble men and women over 60 who cannot take part in the work program of the local Red commune.

As a result, he noted, large numbers of the doomed people are sneaking across the border and are being cared for at the clinic he founded with the help of two medical assistants, Earl Rhine and Dwight Davis of Austin, Texas.

In addition to the emergency care given these refugees, Dr. Dooley reported, his primitive three-building "medical center" cares for an average of 100 Laotian patients daily. The small frame buildings house an outpatient clinic, operating room and a hospital ward.

The Muong Sing clinic, he said, is the second one he has set up in Laos during the past three years and the first one founded under the auspices of Medico (Medical International Cooperation). He recalled that he had founded Medico in the U.S. in 1957 to supply medical aid to remote areas of underdeveloped countries.

Dr. Dooley, a graduate of Notre Dame University and St. Louis University Medical School, first became interested in the medical plight of southeast Asia in 1954 when as a Navy doctor he was assigned to give

medical aid to many of the million refugees fleeing from Communist persecution in North Vietnam.

NEW GUINEA

TWO AMERICAN PRIESTS FIRST TO OFFER MASSES ON TOP OF NEW GUINEA'S HIGHEST MOUNTAIN

ALEXISHAFEN, New Guinea—Two American priests have returned here after celebrating Mass on the top of 15,400-foot Mt. Wilhelm, highest mountain in the Territory of Papua and New Guinea.

The Masses were the first ever to be celebrated on top of Mt. Wilhelm.

The priests are Divine Word missionaries of the Alexishafen Vicariate, Father Bernard Johnson, head of Wararuk Mission, who is from Milwaukee, and Father Raphael M. Wiltgen, historian of the vicariate, who is from Chicago.

The expedition was started by Father Wiltgen, who wanted to see firsthand the route into the densely populated highlands discovered by pioneer Divine Word missionaries in 1932 and 1933.

Father Wiltgen is perhaps the first person ever to set out on foot from the coast to climb Mt. Wilhelm. He left on his estimated 220-mile walk from Alexishafen, near Madang, on May 22.

At Wararuk Mission he was joined by Father Johnson, who organized the rest of the expedition, and by his brother, James, 22, a lay-missioner in charge of the vicariate warehouse at Alexishafen. James accompanied the expedition part of the way.

The route to the interior led up and down steep mountains, through groves of twisted bamboo, and moss-laden trees, across rotting logs, slippery rocks and seemingly endless mazes of exposed roots, through rain and mud along river banks, grassy plains and shaded glens, and under a blazing sun.

A twisting river had to be forded fourteen times in a single afternoon.

In the vicinity of Bundi the hikers were plagued for a day with leeches that sucked blood from their legs.

About 350 feet from the top of Mt. Wilhelm they ran into patches of snow and made the first snowball seen by their guides, who live only six degrees south of the equator.

Rice, bread, salami, salted meat and cocoa made from powdered milk were the principal items on their menu, and these were supplemented with taro and sugar cane from native gardens.

Father Wiltgen said what surprised him most was the smallness and scarcity of villages along his route between Alexishafen and the Ramu River.

"We came across only fourteen villages in five days of walking," he said, "and the total resident population could hardly have been more than a thousand." Only a fraction of this entire area was under cultivation.

Around the campfire one night the native carriers were amused to find their companions' toes pressed close together from shoes, whereas their own were spread wide apart from going barefoot since infancy.

An altogether new type of family life greeted the party when they

reached Keglsugl at the head of the Chimbu Valley. In other areas en route they had found husbands and wives living with their children in the same house.

But in the Chimbu Valley husbands were banded together in groups of two and three, and lived in one house along with their sons near the foot of a mountain.

Wives lived higher up the mountainside, each in a house of her own, with unmarried daughters.

Teen-age and younger girls decked out in grass skirts in both the Bundi and Keglsugl areas were heavily laden with decorative gold lip shells and strings of colorful small beads. Schoolboys at Bundi wore colorful butterflies in their hair.

The two priests were led to the top of Mt. Wilhelm in the Bismarck mountain range by Barnabas Demkarma, a veteran Chimbu guide.

About 1,500 feet below the top of the mountain, Demkarma pointed out the wreckage of a U.S. Air Force Bomber which had hit Mt. Wilhelm during World War II. All crew members died.

Fathers Johnson and Wiltgen made a large cross from aluminum tubing and copper wire taken from the wreckage. It was placed in a niche at the top of Mt. Wilhelm, above the table of natural rock which had been used by the priests as an altar, and was left behind as a memorial of the two Masses that had been said there. Demkarma left behind a large flag on a 15-foot pole for passing planes to see.

Later, the priests were flown back to the coast in a small mission plane,

covering in 35 minutes the distance that had taken them eleven days on foot.

PRIEST-CAPTAIN NEARLY LOSES SHIP IN REEFS OFF NEW GUINEA COAST

ALEXISHAFEN, New Guinea — What promised to be just another routine mission for an American priest-captain nearly ended in disaster in reefy and stormy New Guinea waters.

High waves and rocks nearly demolished the 10-ton mission ship, M.V. Chanel, piloted by Father John Hannaher, a Divine Word missionary from Clinton, Iowa.

After the ship had unloaded timber for a new Catholic church at Boakure on the rocky coast of volcanic Manam Island, its rudder locked, making it completely unnavigable.

The sea mounted, the anchor began to drag, and wave by wave the mission ship was pushed closer to the spray-covered rocky coast.

Radio signals were sent out, but there was only one ship, the Lakanai, nearby, and it had no radio. In desperation, a dinghy was lashed to the mission ship, and for a while strong natives kept the ship's bow pointed out to sea.

Then one of the oars broke and the ship was only fifteen feet from the rocky shore when another ship appeared and came to the rescue.

The M.V. Chanel was towed for 24 hours before it reached the Alexishafen mission. It will be repaired by Brother Gerard Pashia of St. Louis Mo., and a shipwright.

In recounting his harrowing experience, Father Hannaher said: "When things looked blackest, I told God it was his ship and that he would have to take care of it...He did."

MISSIONERS USE NATIVE MELODIES IN NEW EDITION OF HYMNAL FOR NEW GUINEA

ALEXISHAFEN, New Guinea — A new Catholic hymnal just published here by Divine Word Missionaries contains the first collection of native New Guinea melodies known to have been set down in modern notation.

Author of the hymnal is Father Bernard Harrison Fisher, SVD, from Savula, Iowa.

Piano-playing Father Fisher decided it was possible to put native melodies in modern notation when he happened to hear a fellow missionary playing native Chimbu melodies by ear on his flute.

"I knew what he could play on his flute, I could play on the piano," Father Fisher said, "and if I could play on the piano, I could also write the music for it."

Prior to that time it was assumed that native melodies could not be reduced to modern notation.

The flute-playing missionary was Father Henry Aufenanger, SVD, stationed at Kondiu in the New Guinea Western Highlands. Father Aufenanger, an anthropologist, has been interested in native New Guinea melodies for the past twenty years.

Father Fisher's modest hymnal, "Katolic Sing Buk," covers twenty-nine pages and contains thirteen native melodies. All notation is by

Father Fisher and the text is chiefly by Father Aufenanger.

Father Aufenanger rendered the songs in Neo-Melanesian, the lingua franca, so that the hymnal could be used throughout the Territory of Papua and New Guinea.

When English is eventually substituted for Neo-Melanesian in New Guinea, an English edition of the hymnal will be printed.

The melodies were collected in 1957 in the Chimbu area of the New Guinea Highlands.

Although very little is known of native music structure, the evidence seems to indicate that cadence, not pitch, is the more important element.

"The native melodies have more resemblance to the Hebrew psalm than to modern rhythms," Father Fisher said, "although one melody appears to be in three-fourths time."

The tonal structure of New Guinea native music is believed by some to be pentatonic—having only five tones. But Father Fisher has found as many as six of the usual eight tones that are found in Western music.

SOUTH PACIFIC SEES MOST SWEEPING REORGANIZATION OF MISSION WORK IN MODERN TIMES

ALEXISHAFEN, New Guinea — Archbishop Romolo Carboni, Apostolic Delegate to Australia, New Zealand, and Oceania, has announced that His Holiness, Pope John XXIII had ordered the erection of three new Vicariates Apostolic in the Territory of New Guinea.

The new Vicariates, all on the New Guinea mainland and each to be headed by a bishop, will be carved from the already existing Vicariates of Wewak and Alexishafen, and will be called Mount Hagen, Goroka, and Lai, after the principal cities within their boundaries.

Boundaries of the new Vicariates follow closely the boundaries of the civil administrative districts of the Territory.

Mount Hagen Vicariate embraces the Western Highlands District, Goroka Vicariate the Eastern Highlands District, Lae Vicariate the Morobe District, Alexishafen Vicariate the Madang District, and Wewak Vicariate the Sepik District with the exception of Aitape and Lumi sub-districts.

Aitape Vicariate, embracing the Aitape and Lumi sub-districts, is at the far west end of the country and has been left untouched by the new decree.

Pope John XXIII is now considering the qualifications of candidates for the three new bishoprics and will designate the Bishops-Elect soon. There will then be six Roman Catholic Bishops on the New Guinea mainland.

The Dutch Fathers of the Congregation of the Missionaries of Mariannahill, a Catholic missionary order not yet working in New Guinea, has been entrusted with the Lae Vicariate, an area in which the Passionist Fathers from Australia have been temporarily assisting with mission work.

The new Vicariates of Mount Hagen and Goroka will be entrusted to

Divine Word Missionaries, the missionary group which developed the area and which also staffs the Wewak and Alexishafen Vicariates.

Australian Franciscans will remain in charge of the Aitape Vicariate.

The reorganization of missionary work in New Guinea was first proposed to Rome in 1957 by the Apostolic Delegate, Most Rev. Romolo Carboni, after a visit to the Territory. He was impressed with the advances made in mission work, especially in the New Guinea Highlands.

The Eastern and Western Highlands of New Guinea, discovered only as late as 1933, today contain some 550,000 people, more than half of the entire New Guinea mainland population, and contains more than 50 per cent of New Guinea's Catholics.

Catholics on the New Guinea mainland number approximately 133,000 in a population of 1,076,000.

Latest available statistics for the six New Guinea Vicariates are as follows: Mount Hagen has 20,083 Catholics in a population of 242,097; Goroka has 22,845 among 305,859; Lae has 1,160 among 192,691; Alexishafen has 33,365 among 119,435; Wewak has 39,306 among 143,031; and Aitape has 16,241 among 72,856.

The first Roman Catholic missionaries to the mainland of New Guinea were six Divine Word Missionaries who settled on Tumleo Island near Aitape in 1896. From there mission work spread to the Sepik District, Madang District and then to the Highlands.

Two World Wars, a seven-year ban on the arrival of missionaries during World War I and a similar ban

during World War II, and the death of 113 Divine Word Missionaries and Holy Ghost Missionary Sisters in World War II, seriously hampered mission expansion.

The Morobe District could be developed only after World War II.

When Divine Word Missionaries arrived in 1896, mainland New Guinea was known as Kaiser Wilhelm's Land or German New Guinea. A priest with the title Prefect Apostolic was made head of the entire area called the Prefecture Apostolic of Kaiser Wilhelm's Land.

In 1913 Rome turned over the area now known as the Aitape Vicariate to the German Province of the Picpus Fathers, but the outbreak of World War I made it impossible for them to reach New Guinea. Ten years later this area was given back to the Divine Word Missionaries.

When German New Guinea was given to Australia by the League of Nations as a Mandated Territory late in 1920, the western section was renamed the Prefecture Apostolic of Central New Guinea, and the eastern section became the Prefecture Apostolic of East New Guinea.

In 1922 and in 1931 respectively the Prefectures of Central and East New Guinea were raised to the status of Vicariates, receiving the new names of Wewak and Alexishafen in 1952 when the Aitape Prefecture Apostolic was formed. The Aitape area, which became a Vicariate in 1957, was entrusted to the Australian Franciscans who had assisted Divine Word Missionaries in the postwar period.

It is of rare occurrence and therefore of particular significance that new

administrative areas like Moun Hagen, Goroka and Lae are raised immediately to the status of Vicariates without first going through the intermediate stages of Independent Missions and Prefectures Apostolic.

PAKISTAN

PAKISTANI CATHOLICS TAKE OVER FORMER ANGLICAN CHURCH

RAWALPINDI, Pakistan — former Anglican church has been renovated for the worship of about seventy-five Catholic families here.

Located in Rawalpindi's cantonment area, the Anglican church of St. Mary had been unused for eighteen years. Before receiving permission of the Anglican Bishop of Lahore for its use, local Catholics had as their "church" a room in the house of one of the parishioners.

Father Severin de Jong, Vicar General of the Rawalpindi diocese, blessed the church.

PHILIPPINES

CATHOLIC ACTION ORGANIZATIONS BOLSTER CHURCH'S PROGRESS AMONG 18 MILLION FILIPINO FAITHFUL

MANILA, Philippines — Catholic Action organizations are a major reason for the progress of the Church among nearly 18 million Catholics in the Philippines.

The organization with the widest single influence is the Barangay (Society) of the Virgin, with an estimated enrollment of a half-million Filipino families. The society's chief activities are nightly recitation of the Rosary

in groups, and attendance at religious instruction classes. The society is particularly strong in the southern islands of the Philippines, where it was founded.

The Catholic Women's League has almost five hundred units throughout the Islands, with a membership of over 50,000. The women assist in various apostolic activities, such as the promotion of religious instruction, conversions, the validation of marriages and general parochial work.

Members of the League give catechetical instruction to well over 100,000 adults and children. Members are particularly active in promoting the reception of Communion, and have served over 50,000 break-fasts to Communion groups.

The Catholic Youth Organization is one of several Catholic Action movements that have come to the Philippines from the U.S. Its membership is comparatively small, 2,000, but is expected to increase with the adoption of more extensive plans for social and recreational activities.

The Holy Name Society has a membership of 23,000 men who have been in the vanguard of church movements to promote decency in the nation's life. The Society has strongly opposed a bill to make Tagaytay City, south of Manila, a Filipino "Las Vegas," and has been successful in this venture.

The Knights of Columbus has a membership of 11,000. Members wrote 6,000 letters to congressmen in urging support for a measure giving greater prominence to the teaching of religion in public schools.

The Legion of Mary is one of the most active organizations in terms of reaping spiritual fruits. The legions assisted in the validation of almost 4,500 marriages, and gained almost 1,000 converts.

The Sodality of Our Lady is to be found in almost every ecclesiastical district of the Philippines and has a membership of 35,500. Many of the sodality units are to be found in schools throughout the country.

Student Catholic Action is another organization in the Philippines. Several units have also been established among Filipino students studying in the U.S. Its purpose is to bring Christian instruction to the students in public and non-sectarian schools.

It is estimated that well over 50,000 students are members of SCA. It has been called the most effective student movement in the Orient, and has given students of Catholic schools of higher education the opportunity of teaching catechism among public school children.

The Young Christian Workers is gaining momentum in the Philippines and has proved an effective instrument for preserving Christian decency. In one cigarette factory that inserted pornographic pictures in cigarette packages to promote sales, some YCW workers persuaded the management to end the practice.

The last of the mandated Catholic Action organizations is the Young Ladies' Association of Charity. The organization has a comparatively small membership, but its medical and dental clinics are used widely in connection with schools.

SAYS REDS ARE CAPITALIZING ON NATIONALISM IN PHILIPPINES

MANILA, Philippines — Douglas Hyde, former Communist editor, warned here that the Reds are capitalizing on the wave of nationalism to infiltrate various organizations.

Mr. Hyde, who now writes for the Catholic Herald, British weekly, told Army officers at Camp Murphy that the Reds have always considered nationalist movement as ideal ground for their purposes.

'As of now, the Communists have abandoned their military designs in Asia and are now engaged in an infiltration drive in this area,' he said.

He added that when the Communists find it inexpedient to use force openly, they go underground and "employ parliamentary struggle or subversion."

Jesus Varga, former secretary of defense, said that written instructions seized from members of the local Communist party advocated the use of nationalism to promote a "hate America" campaign.

PHILIPPINE CANE WORKERS' STRIKE AIDED SMALL FARMERS, WORKERS

WASHINGTON — The sugar cane workers' strike on the Philippine island of Negros marked the dawn of a new day for the nation's farm workers, according to a recognized Filipino social action expert.

Msgr. Osmundo A. Calip, superintendent of schools of the Archdiocese of Nueva Segovia and head of the

Social Action department of the nation's Catholic Welfare Organization said the strike was a "tremendous victory."

He said in an interview that prior to the Negros strike organized by the Federation of Free Farmers (FFF) the major landholders dismissed the FFF as insignificant. But when several thousand workers-members of the FFF brought work to a halt on eleven huge plantations, Msgr. Calip remarked, "management found there was really organized strength."

Not only that, he said, but the strike opened the eyes of the national government to the fact that the anti-Communist FFF is a force to contend with. Msgr. Calip said that as a result of the strike, the Secretary of Labor stated in the presence of two FFF leaders that the cane-growers' practice of having hiring agents act as middle men in the recruiting of labor would be outlawed. Under the old system the agent rounded up workers, and then got a cut of their pay—which was \$1.25 a day or less.

With recognition now granted the FFF by the Negros cane planters, Msgr. Calip said, the future of the oppressed small farmers and farm workers shows new promise.

JESUITS OBSERVE CENTENARY IN THE PHILIPPINES

MANILA, Philippines — The Jesuit Fathers are observing 100 years in the Philippines missions since their restoration.

Actually, the Jesuits first came to the Philippines from Spain as early as 1571, and were widely established in

the islands at the time of their suppression in 1773. The Jesuits were re-established in 1814, but it was not until 1859 that they had sufficient men to set up once more their missions in the Philippines.

The Province of the Philippines was made independent in 1958. It is headed today by American Jesuit Father Francis X. Clark.

The Jesuits today have six colleges and one university in the Philippines, two seminaries, and they take care of two Hansen's disease (leprosy) colonies.

NEW NUNCIO URGES FILIPINOS TO CONTINUE THEIR GOOD WORK

MANILA, Philippines — Archbishop Salvatore Siino, new Apostolic Nuncio to the Philippines, told Catholic Action representatives on his arrival here to continue their "work for the welfare of the community."

After praising the Filipinos' love of the Faith, the Archbishop told representatives of all branches of Catholic Action on the islands to "do everything in a spirit of love."

"Love alone will give you the courage to overcome the difficulties that confront you in the accomplishment of your mission," he said.

PHILIPPINE PRELATE WARNS OF RED DANGER IN SCHOOLS

ILOILO CITY, Philippines — Archbishop Jose M. Cuenco of Jaro has emphasized the need for a strong student movement to check Red infiltration in Philippine schools.

The Archbishop said in a pastoral letter:

"Our school campuses today are crowded with many student organizations which do not satisfy the greater and higher needs of the students—their moral and spiritual guidance."

He said that, in place of these many organizations, there should be a common Catholic student movement. "Only such a mass student movement," said the Archbishop, "can face and conquer the dangers of communistic infiltration and other similar dangers that threaten our schools."

The Archbishop cited Student Catholic Action as the best campus organization, which meets the requirements of the mass student movement he has in mind. Student Catholic Action is a Philippine form of Catholic Action founded to meet the needs of Catholic students in the many non-sectarian schools in the islands.

At present there are an estimated 50,000 students who belong to Student Catholic Action throughout the Philippines, and the organization is particularly strong in the university city of Manila. Archbishop Cuenco said he wants it established more widely in his Archdiocese of Jaro.

TAIWAN

TAIWAN'S FIRST CATHOLIC GRADE SCHOOL TO BE OPENED BY MISSIONERS THIS YEAR

TAIPEI, Taiwan — The Immaculate Heart of Mary Fathers will open the first Catholic grade school in Taiwan this fall.

Registration with the Department of Education has been completed and work has commenced on the required buildings in Taipei where parishes

staffed by the Fathers are located.

This pioneer effort is hailed by missionaries here. They are increasingly aware that elementary schools are essential if the faith of the next generation of Catholics is to be preserved and if vocations to the priesthood are to be fostered. There are only fifty minor seminarians in Taiwan.

However, elementary schools are normally a considerable financial burden. Mission superiors in this fast-growing mission territory have had difficulty building churches and parish residences to keep pace with the rapid increase of Catholics.

Middle and high schools with good scholastic standards on the other hand can usually cover operational expenses through school fees. There are now four Catholic high schools and one Catholic college in Taiwan.

The superior of the Immaculate Heart of Mary Fathers here, Father Alphonse Van Buggenhout is a veteran of the north China missions and acutely conscious of the necessity for elementary schools.

"Once in northern China," Father Van Buggenhout said, "We took over an area where the primary schools had all been closed down due to financial difficulties. Although there were priests there, yet a mere one per cent of the Catholics were practising. We made an all-out effort to reopen the schools. In three years, 25 per cent of the Catholics had returned to Mass attendance and the sacraments."

The government here welcomes the establishment of private schools with requisite standards. The increase of the population in Taiwan has resulted

in a shortage of classrooms. In the primary schools here, some 2,000 classes must resort to a two-shift system. It is estimated that some 9,000 additional classrooms are needed.

The Immaculate Heart of Mary primary school is planned for a 300 student enrollment. There will be some 100 Catholic children of primary school age in the area, children of Catholics newly baptized since 1954 when the Fathers first became active in Taipei. There are now seventeen Immaculate Heart of Mary Fathers here staffing six city parishes, and the Hua Ming Press and Bookstore.

There are already three kindergartens in the six parishes. They strive to give the children special preparation for entering primary school. The rector of a minor seminary here stated recently: "If we do not have grade schools, in twenty years from now the priests will have to start the conversion work all over again—and moreover we shall have no local priests and no seminarians."

The educational system in Taiwan includes six years compulsory elementary schooling, followed by six years optional high school.

While admitting the need for Catholic high schools, the seminary rector stated: "The seeds of priestly vocation are sown during the primary school years in almost all cases."

Missioners here hope that other mission and district superiors will follow the lead given by the Immaculate Heart of Mary Fathers and establish primary schools in their territories.

PRELATE SAYS HE WILL RE-ESTABLISH PEKING UNIVERSITY ON TAIWAN

MUENSTER, Germany — Archbishop Paul Yu Pin, of Nanking said here that he will re-establish the Catholic University of Peking on the island of Taiwan.

The Archbishop, now living in exile, said he had received instructions from the Holy See to do so. One building will be named in honor of Cardinal Clemens von Galen, Bishop of Muenster, who died in 1946.

Archbishop Yu Pin, accompanied by Bishop Michael Keller of Muenster, visited eighteen Chinese youths studying in the city. He told them he had sent them to Muenster to be educated in the spirit of Cardinal von Galen so that they might someday carry this same spirit to China.

U.S. SISTER, OUSTED FROM CHINA MAINLAND BY COMMUNISTS, FOUNDED TAIWAN'S FIRST CATHOLIC COLLEGE

TAICHUNG, Taiwan — The sole remaining member of the original group of Providence Sisters from Saint-Mary-of-the-Woods, Indiana, who went to China in 1920, saw a dream fulfilled this month.

The 10th commencement exercises of the Taichung Providence Girls' English College were the first held since the college was officially recognized by the Ministry of Education here.

For Sister Marie Gratia, who arrived with the first group of Providence Sisters in China thirty-nine years ago, it was a happy day. As religious

superior of the group of Providence Sisters, refugees from Red China, she has built the first college under Catholic auspices in Taiwan.

More than 100 girls graduated this year. The college has a total enrollment of 325 students. As a three-year junior college, Providence College devotes itself to the higher education of young Chinese women in the light of Christian truth and virtue.

Considering the trials and tribulations undergone by the Providence Sisters in their efforts to foster education since first they arrived in China, it is a marked tribute to the courage and faith of Sister Marie Gratia that she was willing to embark on so ambitious a project after coming here.

Within the first year of arrival at Kaifeng, Honan province, in 1920, the Providence Sisters had established a girls middle and elementary school. In 1927 the Sisters were forced to flee before one of the earliest Communist uprisings in China.

In 1929 the Sisters returned to Kaifeng—not from the U.S., however, but from Korea. In 1929 they opened the Ching-I Girls Middle School (the present Providence College is known in Chinese as "Ching-I College").

On Pearl Harbor Day the ten Providence Sisters in Kaifeng were interned by the Japanese, remaining in internment for the duration of the war.

After the war Sister Marie Gratia returned to Kaifeng, reopened Ching-I Middle School and opened another middle school at Sinsiang, also in Honan province. She also established a house of language studies at Peiping.

But in 1948 the Sisters again were forced to flee the Communists, this

time to Shanghai. There they taught at the Aurora Women's College and Middle School and at the International School of the Sacred Heart.

Before the end of the year another move was necessary. This time the Sisters, led by Sister Marie Gratia, came to Taiwan, and opened a small school in a rented building. During the last ten years the school has grown and expanded until today it is a fully accredited junior college, recognized by the government.

The Providence College buildings include four two-story halls, a library, and a dining hall for resident students.

With the exception of some freshman courses which are conducted in Chinese, the other courses are all taught in English.

TAIWAN MUST BE 'SEMINARY' OF CHINESE MAINLAND, NUNCIO SAYS IN FAREWELL ADDRESS

TAIPEI, Taiwan — Archbishop Antonio Riberi, newly appointed Apostolic Nuncio to Ireland, said here in a farewell address that Taiwan "must be the seminary of the mainland" of China.

Archbishop Riberi who served for thirteen years as Apostolic Internuncio in China, spoke at a farewell gathering of bishops and priests.

He said he is sad "because of the situation on the Communist-held mainland," but added that he is "full of joy for the wonderful development which God has bestowed on Taiwan."

"Never in the long history of the Chinese missions has such rapid progress taken place," he said.

He referred to the missionary progress on Taiwan in recent years. Since the Archbishop's arrival in 1957 Catholics on the island have increased from some 20,000 to the present estimated 170,000, and the number of priests has risen from less than 100 to well over 500. Numerous Catholic institutions have been erected, including four minor seminaries.

Speaking of the future of the missions in China, the Archbishop said: "We do not know what may happen but...we can be sure...that at least your successors...will return."

As his last wish, the Archbishop expressed to the Bishops and priests his hope for an increase in native vocations.

"I mean in Taiwan, of course, but I also think of the mainland," he stated. "You must prepare the clergy of the future. This island must be the seminary of the mainland."

Archbishop Riberi has been succeeded in his post in Taiwan by Msgr. Giuseppe Caprio, who has served as Regent of the Apostolic Delegation of Indochina for South Vietnam, Cambodia and Laos.

ARCHBISHOP TELLS TAIWANESE CATHOLICS TO BE WARY OF BIRTH CONTROL PROPAGANDA

TAIPEI, Taiwan — Archbishop Joseph Kuo of Taiwan has issued a pastoral letter aimed at preventing Catholics from being influenced by birth control propaganda.

In it the Archbishop referred to the increase of propaganda favoring birth control. He said the pastoral is intended to enunciate clearly the Catholic position.

lic teaching on birth control, and to keep the faithful from falling into the errors of artificial birth prevention and other acts endangering the ends of marriage.

China News, English-language daily, recently carried an editorial demanding that measures be introduced to reduce the number of abortions.

To avoid the danger to health existing in abortions, the newspaper called for dissemination of knowledge of birth control methods so that those desirous of limiting the family may do so.

The editorial ended with the following statement: "The judgment of the individual family, instead of law, ethics or religion should be the determining factor in practising or in rejecting family planning in Free China."

Catholic sociologists, including Father Albert O'Hara, S.J., of the National Taiwan University, hold that increased industrialization can solve the so-called population problem. U.S. economic advisers here have frequently remarked that the resources of Taiwan have not by any means been fully developed.

THAILAND

CATHOLIC CHURCH BUILT IN BUDDHIST STYLE STIRS WIDE COMMENT IN THAILAND

BANGKOK, Thailand — A Catholic church here built in the style of a Buddhist temple has aroused a great deal of comment.

The first Catholic church of this type in southeast Asia, it was built by the Redemptorist Fathers of the St. Louis Province,

The first view the visitor obtains of the new Catholic church, before he sees the 19-foot cross on its top, might lead him to believe the building is merely another of Bangkok's 1,000 or more Buddhist temples.

In fact, some Buddhist citizens of Bangkok have been known to stop before the church and make the gesture of respect that is generally reserved for temples.

When, on catching a glimpse of the tall cross, they realized that they were bowing and folding their hands before a Christian church, they were quite upset. A few wrote stinging letters to the newspaper about the effrontery of the foreigners who dared steal the architectural style that was the property of Buddha.

Their complaints were stilled, however, when they were informed that a temple was being built to Buddha, on the lines of Gothic architecture in Bangkok within a bus ride of the Christian church against which the condemnations were being hurled.

Apparently, they reasoned that if the Christian God did not mind the Buddhists borrowing Gothic architecture, Buddha should not mind if the Christians borrowed Siamese architecture.

VIETNAM

APOSTOLIC DELEGATION IN RED-HELD VIETNAM CLOSED, OUSTED MISSIONER REVEALS; WAS LAST BEHIND 'CURTAIN'

HONG KONG — The Apostolic Delegation in northern Vietnam, the Holy See's last listening post in a Communist-controlled country, has been closed.

Red-expelled Father Terence O'Driscoll, SSC, secretary to Archbishop John Dooley, SSC, Apostolic Delegate in Hanoi, revealed on arriving at this free-world outpost that the Delegate was flown out of Communist-controlled Vietnam for medical treatment three weeks before he himself was ousted.

The Irish Columban priest said that Archbishop Dooley was seriously ill, and as no competent medical treatment could be obtained in the Red capital at Hanoi, he was flown out on a stretcher to Phnom Penh, the capital of neighboring Cambodia.

Father O'Driscoll said that three weeks later, he himself was summoned by the police and informed he was being expelled from northern Vietnam for engaging in "subversive activities." He closed up the Apostolic Delegation, he said, and was then escorted by two armed guards to the village of Nan Quan on the northern border and turned over to Chinese Communist guards. The Chinese, in turn, took him across southern China to the Hong Kong border and freedom.

Father O'Driscoll said the 53-year-old Archbishop Dooley was suffering from complete physical and nervous exhaustion, brought on by the burdens and extreme pressure of work under the Communist regime's persecution of the Church during the past five years. The Archbishop had been confined to his bed for three months before it was decided to evacuate him, he said. He was flown to Phnom Penh aboard a plane belonging to the International Control Commission for the Indochina armistice, which had its headquarters in Hanoi.

The Columban priest said he remained in charge of the Apostolic Delegation for three weeks.

His expulsion, Father O'Driscoll said, followed an unsuccessful campaign on the part of the north Vietnamese Communists earlier this year to stir up a "popular" demand for the expulsion of Archbishop Dooley from Hanoi. But the Red regime's attempt to obtain signatures on a petition demanding the Delegate's ouster was a complete failure, he said.

Because of this campaign, he continued, Archbishop Dooley had expected to be forced out of northern Vietnam at any time. But his illness, beginning last April, forestalled any formal action against him by the Communists.

Father O'Driscoll remarked that although the Vietnamese Reds tried to establish a "patriotic" schismatic church in Hanoi, the Catholic bishops, clergy and laity remained steadfast in the Faith. Up until he left, he said, the "patriotic" church had gained practically no adherents.

The closing of the Apostolic Delegation, however, was a tremendous blow to the moral of the Catholics in northern Vietnam, according to Father O'Driscoll. He said that in particular, the Catholics there took pride and encouragement at the sight of the papal flag, which was flown daily at the Apostolic Delegation headquarters.

The Columban missionary conjectured that his expulsion by the Vietnamese Reds might possibly be the first of more drastic measures against the Catholic Church. He noted that the Com-

munist government's director for religious affairs had recently returned to Hanoi after a month's tour of Red China, where he conferred with Chinese Communist officials.

Father O'Driscoll also said that until now, the Red regime in northern Vietnam has not been as ruthless as its counterpart in China in dealing with the Catholic Church. This he attributed to the strong Faith of the Vietnamese Catholics, who he said, had been united in their stand against government interference in religious affairs.

He said the Church in Red-held northern Vietnam had also benefited from the example of what happened to the Church in China—where the Reds have succeeded in having some schismatic bishops consecrated. The events in China, he said, had forewarned the Catholics of northern Vietnam of the methods the Communists use to annihilate the Catholic Faith.

The 38-year-old, sandy-haired missionary from County Cork arrived here in good health. He was quite relaxed as he recounted his recent ordeal. And his Irish wit did not fail him as he remarked with a twinkle in his blue eyes:

"The O'Driscoll clan will be proud to know that it took two soldiers, each armed with a machine gun, to get me out of the country."

STEADFAST FAITH OF CATHOLICS FOILS COMMUNIST PERSECUTION IN NORTH VIETNAM

HONG KONG — Strong opposition by the Catholic Church in Communist

North Vietnam caused a "slowdown" in religious persecution there reports a missionary who has worked in Hanoi since 1951.

Father Terence O'Driscoll, SSC, recently expelled by the Communists from North Vietnam where he served as secretary to Archbishop John Dooley the Apostolic Delegate, said in an interview here that the Communists would have to resort to force to subdue the militant Catholicism of North Vietnam. This, however, would completely defeat their propaganda campaign for reunification with South Vietnam and its large Catholic population.

In evidence of the failure of North Vietnamese Communists to undermine the Church along the pattern set by Red China's schismatic Patriotic Church, Father O'Driscoll pointed out that after five years of Communist harassment and pressure only fifteen priests and sixty laymen out of 600,000 Catholics had joined the "Progressive Church."

These progressive priests are completely ostracized by the faithful Catholics, and have no influence in Church affairs, he said. Moreover, despite constant accusations against Bishops and priests, and propaganda on behalf of the progressive church blared over loudspeakers night and day, the movement has gained practically no new adherents in the last few years.

He added that following the lead of Red China, the Communists in North Vietnam appointed a Director of Religious Affairs in 1954, but that after the majority of Catholic priests refused to report to him for interroga-

tion, he had exercised little authority in matters affecting the Church.

Another ruse attempted by the Communists to get control of Church affairs, was a proclamation that the government would supervise all preparations and activities on religious feast days. While the Bishops were forced to allow the government to organize public processions and decorations on these days they would brook no interference with the strictly liturgical services held in Church.

Father O'Driscoll said that forewarned by the consecration of schismatic Bishops in Red China, one of the last acts of Archbishop Dooley, before he became seriously ill was to see that Vatican appointed Ordinaries were placed in charge of five vicariates left vacant when the Bishops accompanied their Catholic faithful to the South in 1954.

Looking to the future, the Columban missionary noted that although religious worship in North Vietnam is comparatively unhindered today, and thousands pack the Churches for services on Sundays and feast days, this situation could change overnight.

The change will come he believes when the Communists finally decide that their campaign to reunite North and South Vietnam under Communist rule has failed. From that time on they will not hesitate to use force and violence in their persecution of the Church.

He said that several incidents since the beginning of the year indicated that a more "active" persecution of the Church might be expected shortly.

Among the incidents he cited were:

—The arrest, rigged trial and imprisonment of Father Vinh the Vice General of Hanoi, on charges of "disturbing the peace" after he forbade two "progressive" Catholics from decorating the Cathedral on Christmas eve.

—An unsuccessful campaign for the expulsion of the Apostolate Delegation by popular demand.

—His own expulsion from North Vietnam and the closing of the Apostolate Delegation.

—The recent formation of agricultural cooperatives and the assigning of work quotas on Sunday which will keep Catholics from attending Mass.

—A new "space control" program whereby people are assigned living quarters in homes where the Communists decide there is extra unused space. This will curtail private family devotions for fear of exposure and denouncement to the police.

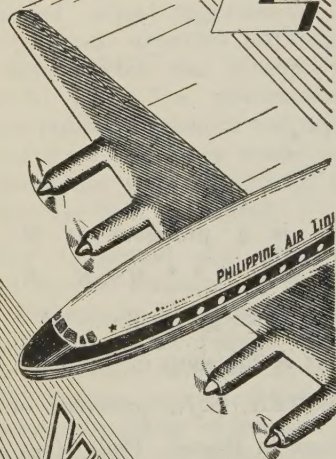
Anticipating this renewed persecution thousands of Catholics are now trying to go to South Vietnam. But while the Communists acknowledge the Geneva agreement that guarantees the freedom of choice to North Vietnamese they have made any extensive movement or travel by the population impossible.

Although he was given freedom of travel only within the city of Hanoi since 1954, Father O'Driscoll said that from his contact with the Catholics there he feels certain that they will defend to death if necessary the Faith that has been theirs for centuries.

Among Our Contributors . . .

REV. VITUS ARCHAMBEAUD, S.J., is a professor at St Paul's Seminary in Tiruchirapalli, India. * * * *MSGR. R. ARULAPPA*, is Prior of San Thome Basilica, Madras. * * * *VALERIAN CARDINAL GRACIAS*, is Archbishop of Bombay, India. * * * *REV. MARTIN RAMSAUER, S.J.*, professor of Dogmatic Theology at Bellarmine College in Baguio, Philippines, is a member of the Institute of Mission Apologetics in Manila. * * * *REV. JEAN SEFFER, S.J.*, is a member of the Institute of Mission Apologetics in Manila. * * * *MOST REV. JUAN C. SISON, D.D.*, is Coadjutor Archbishop of Nueva Segovia, Philippines, and President of the Diocesan Council of Administration,

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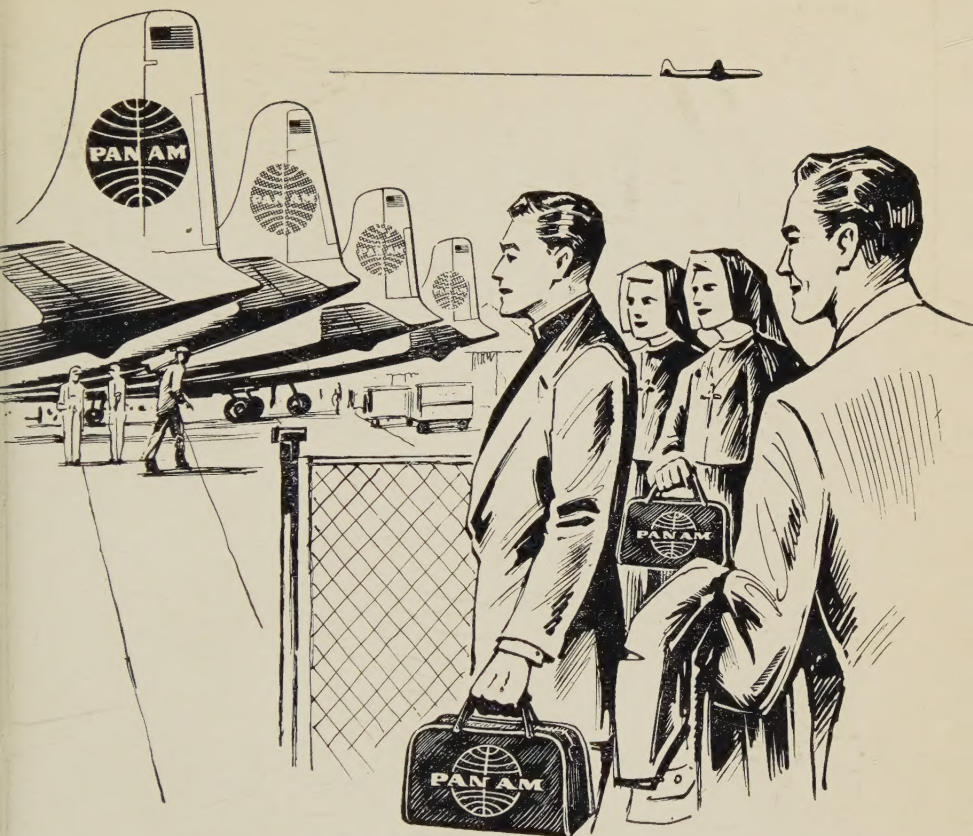
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